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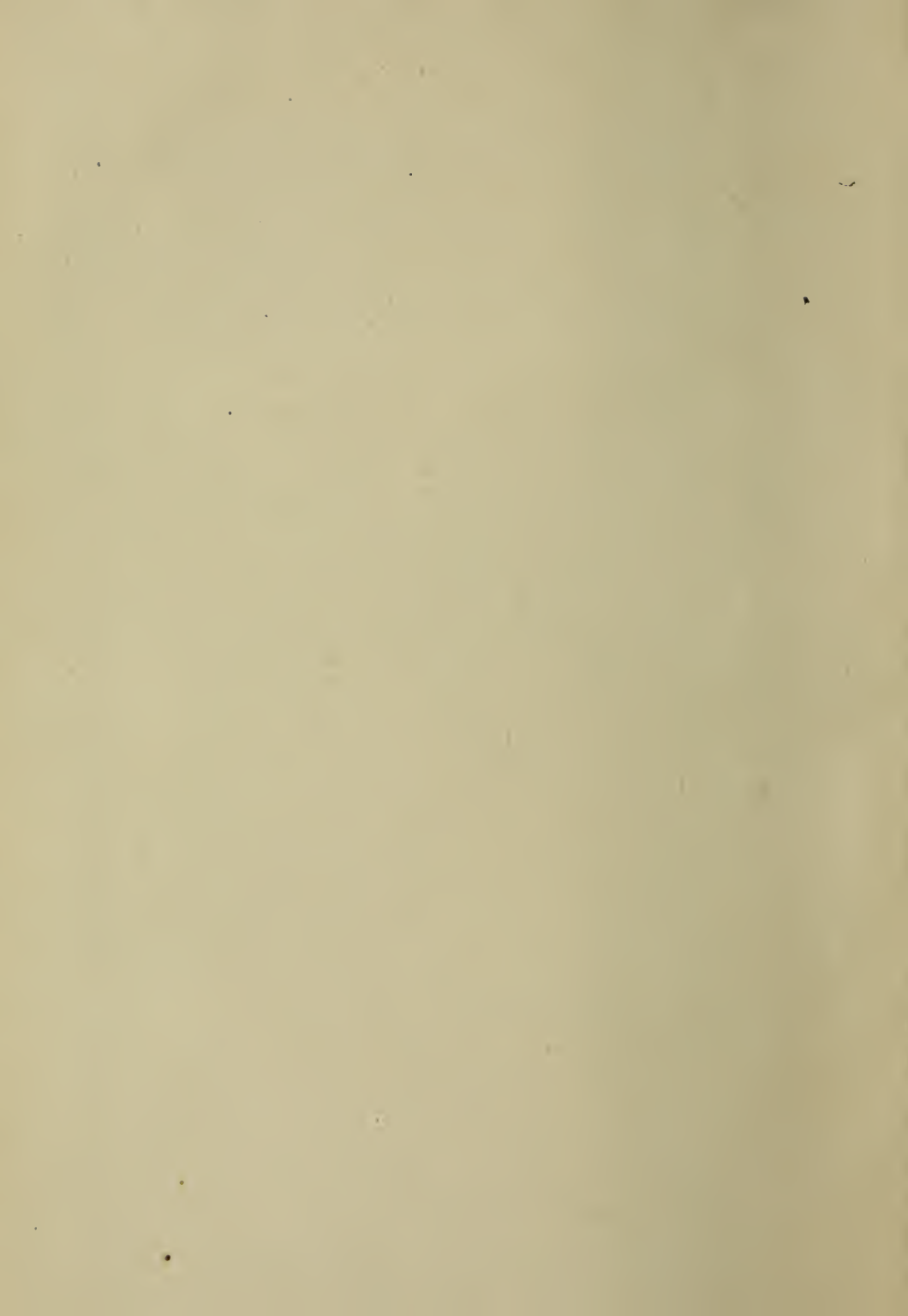
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# THE JEWS

OR

PREDICTION AND FULFILMENT

AN

ARGUMENT FOR THE TIMES

BY

SAMUEL H. KELLOGG, D.D.

AUTHOR OF "THE LIGHT OF ASIA AND THE LIGHT OF THE WORLD,"  
"FROM DEATH TO RESURRECTION," ETC.

*NEW EDITION WITH AN APPENDIX.*

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## PREFACE.

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PUBLIC attention has of late years been called to the Jews in a degree quite unusual, if not, indeed, without a precedent in history. The rapid rise of that nation to notable power and influence in a large part of Christendom, and, with this, the intensity of anti-Jewish feeling in Russia and elsewhere, have combined to excite a new interest both among Christians and unbelievers, and awaken an unwonted and still growing spirit of inquiry touching all that pertains to this ancient and remarkable people.\*

\* This is well illustrated by the prominence given of late to Jewish topics in the periodical literature of the day. Thus, *e.g.*, to mention only a few of many instances, the *Contemporary Review* has had articles on various phases of Jewish affairs in the Numbers for July, 1878, January and March, 1881, September and November, 1882; the *Nineteenth Century* in the Numbers for April and July, 1878, February, 1881, August and November, 1882. In the last-named month, besides the *Contemporary* and the *Nineteenth Century*, *Macmillan's* and *Blackwood's Magazines* also had arti-

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The present work is offered to the public at the suggestion of many friends who have shared with the author a strong conviction that the facts concerning the Jews which are presented in the following pages have a decisive bearing on certain exceedingly important questions much debated in our day, and also a belief that in view of the present interest in the Jews an argument based upon these facts may well have a special fitness to our times.

First among these weighty questions which occupy the public mind,—both as to its intrinsic consequence and the degree in which it is agitating Christendom,—is the question whether or not the Bible is in very truth the infallible Word of God. No one, whatever his opinion in the matter, can doubt for a moment that next after the question of the being of God, none can possibly outweigh this in importance. The controversy on this subject, in the form in which we have it in our day, involves not only the fact, but even the possibility of a supernatural revelation. That the Scriptures do claim to be

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cles dealing with Jewish questions. It is not without some reason that a leading Jewish paper, commenting on this last circumstance, remarks that “it is a very marked sign of the times that editors, who can gauge so well the interests of the reading public, are so ready to admit articles dealing with Jewish topics.”

such a revelation, no man can doubt. The writers in the several books claim to be speaking and writing, not their own word, nor in their own name, but God's Word, in God's name. In support of this claim they appeal, moreover, to miracles wrought and predictions of the future fulfilled. With all this, however, our modern scepticism makes short work. Antecedent to all examination of the testimony, it is often frankly declared that if it shall bear witness to anything miraculous, then it must be rejected, because, according to the modern view of the world, it is settled that a miracle is an impossibility.\* In like manner, what profess to be predictions of the future cannot be really such, because, again, the supernatural is impossible. These postulates having been laid down, all the resources of extensive learning and an ingenuity often truly marvellous are employed in the way of exegesis and literary criticism to discredit and break down that testimony to the reality of supernatural interventions in human affairs of which the Scriptures are so full. How much success this assault upon the faith of Christendom is having, the general unsettle-

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\* See illustrations given by Dr. Pusey in his *Lectures on the Prophet Daniel*, pp. 1-7; also remarks of Professor Delitzsch in his *Commentary on Isaiah*, pp. 60, 61.

ment of an absolute faith in the infallible authority of the Holy Scriptures very sadly testifies. As the result of exegesis and criticism of this unbelieving sort it has come to pass, that whereas in former days Christians were accustomed to rely very much in proof of the inspiration of the Scriptures upon the argument from fulfilled prophecy, a feeling has grown up of late that the argument is at least a very doubtful one, and has not the practical value which it once had. In consequence of this impression, that line of defence has latterly been much neglected. In the judgment of the author this is much to be regretted. He believes that good men do not wisely in thus practically giving up this argument to the enemy. However individuals may have sometimes erred in their application of prophecy to the events of history, yet surely the misuse of an argument is no good reason for casting it aside. So far from the argument from prophecy not being suited to our time, in point of fact no argument could well be more so. No argument so directly and squarely faces the issue which is raised by modern unbelief. We are told that the supernatural and, therefore, divine prediction of the future is impossible. This, as every one knows, is made the fundamental postulate of the destructive school of Biblical criticism.



Surely the best conceivable answer to this denial of the possibility of the supernatural must be to oppose to theory, fact.

Let us demonstrate, if possible, that, all theories to the contrary notwithstanding, fulfilled prediction is a fact. If we can but show that there are clear predictions in the Scriptures which were undeniably written long before any events to which they could refer, and that under such conditions that mere human shrewdness could not have anticipated their fulfilment; and that, moreover, events corresponding to the predictions have really occurred in history under conditions such as preclude the supposition of a coincidence which is merely accidental; then surely we have shown that there was in the prophets a foreknowledge more than human, and have demonstrated the actual occurrence of a supernatural revelation from God to man. But if this be proven, even for a solitary instance, then the theory which declares the supernatural to be impossible is thereby refuted, and the fundamental principle upon which the whole work of the destructive criticism has been based disappears as the baseless fancy of a false philosophy, which cannot be allowed the slightest value as a canon of historical criticism.

Thus it is plain that the argument from ful-

filled prophecy, so far from now being out of date, can never be out of date so long as unbelief maintains its present position. While this is true of the argument from prophecy in general, it is above all true of the argument for the inspiration of the Scriptures which is derived from the fulfilment of the ancient predictions concerning the fortunes of the Jewish nation. For however hostile critics may raise doubts as to the date of some individual prophecies, there can be no doubt that these predictions concerning the Jewish nation were many of them put on record ages before they had passed into history. Many of them, indeed, belong to a period of time at the latest so remote from the lowest date which criticism has ventured to assign to them, and were in themselves so extremely improbable, that it cannot be reasonably supposed for a moment that human sagacity could have anticipated their occurrence. This line of argument, as we shall have occasion further to note, is thus independent of the alleged results of criticism as to the age of various books of Scripture.

And this leads us to another consideration which makes this line of argument especially suited to our times. The unbelief of our day claims to be, and in fact is, a learned and scholarly unbelief. Even to follow many of

the most eminent of the unbelieving critics through the reasonings by which they arrive at their fatal conclusions, demands a special training which it is no disparagement to say is not commonly found even among worthy and competent ministers, still less among the laity of our churches. And while we have all reason to be grateful to those eminent Christian scholars who are meeting the unbelieving critics on their own chosen ground of the higher criticism, yet for such minute and critical study of the original Scriptures as is required, the most even of Christian ministers have not the leisure from the pressing duties of a pastor's practical life. This argument from prophecy, however, and especially from the predictions concerning the Jews, while if it be made out it nullifies the fundamental principle upon which the unbelieving criticism proceeds, is yet one for the appreciation of which no special training or recondite investigation is needed. The facts with regard to the Jews are familiar in their leading features, even to many uneducated men; they are to be observed in our streets, and may be gathered from our daily papers.

We may, therefore, truly say that the Jews present an argument for the supernatural inspiration of the Christian Scriptures, which, in view of the present attitude of unbelief, is very

specially adapted to the requirements of the time in which we live. It is submitted that the facts presented in this book are such as, when compared with the predictions of the Scriptures, should command the thoughtful consideration of all, and especially of those who, bewildered by the parade of learned critical arguments against the genuineness and the inspiration of the books of the prophets, know not what to answer, and can with difficulty retain their faith.

But these same facts have a bearing, not only on the question of the inspiration of the Scriptures, but also on that of their interpretation. In this respect, also, the Jews furnish an argument of peculiar pertinence to our day. The Church of to-day is much exercised with the discussion and study of "the last things." The rapid and stupendous changes which have marked the period beginning with the great revolution at the close of the last century have had a mighty effect in directing the minds of men throughout the world, both within and without the Church, to the momentous problem of man's approaching future and ultimate destiny. This awakened interest in the future of the race and of the world is manifested in the Church by the immense amount of discussion and of publication on the subject of unful



filled prophecy and of apocalyptic interpretation. It also appears in a practical form in that missionary activity of the Church which has so distinguished the present century. For this evangelistic work, however the workers may differ in other details, always has regard to a future expected triumph of the kingdom of Christ over the power of evil in the world, as in some way humanly conditioned by the previous proclamation of the Gospel to all nations.

We may also observe the same engagement of the minds of men in the question of the destiny of humanity, even in the world outside the church. For what is the idea of the masses of the people and their leaders everywhere in Christendom but to bring about, by the application of their various theories to social and political life, an ideal state of things on earth, wherein the present evils of society shall either vanish altogether, or be reduced to an insignificant minimum, and which may fairly be regarded as in some true sense the final goal of the progress of humanity and the ultimate realization of its hopes and longings in a perfect state and a perfect society? \* It is felt

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\* A suggestive passage from Martensen may be cited here. He says: "Worldly as well as religious consciousness has its Chiliasm, inasmuch as it assumes that

and acknowledged by thoughtful men generally—even by those who agree in little else—that the world is approaching, if indeed it have not already entered, a period of crisis perhaps unprecedented in its history, when we may reasonably look at no distant day for the most extraordinary changes. And while all except a few utter pessimists believe that these anticipated changes may be expected to issue in a great moral elevation of the race, yet many of the most judicious students of history, both in the Church and the world, look forward with unconcealed concern to the possibilities of social and political catastrophe which lie between us and the hoped-for consummation of blessing. Such is undoubtedly the state of mind which is characteristic of our time. Under these circumstances it is natural and right that those who still believe in the Bible as the very Word of God should turn with new interest to that prophetic word which is given us, we are told,

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there is a goal of perfection which the human race can reach within the present condition of things. . . . Can we deny that the political, the socialistic, the communistic tendencies of our own day . . . are pregnant with the crudest Chiliasm?" (*Christliche Dogmatik*, § 281). See also Auberlen: *Der Prophet Daniel und die Offenbarung Johannis*, Dritte Auflage, Basel, 1874: S. 213.

to be "a lamp shining in a dark place until the day dawn." \* Believers in the word would fain see whether God has revealed aught by which we may judge whither things are tending, and what we have to expect in the age which is before us. Opening the Scriptures we find undoubtedly numerous predictions which seem to refer to a period yet future. But at once arise among good men great differences of interpretation. And this question how we are to interpret these prophecies becomes under the present conditions of the world one of very special and pressing interest. For as we interpret these unfulfilled predictions, so shall we interpret the history of our time, and so will our anticipations concerning the future, and even our practical activity, in some measure be determined. And when we ask by what principle we shall be guided in interpretation, surely none can be taken as safer than this,—that the interpretation of what in prophecy remains yet unfulfilled must be determined by the analogy of past fulfilment. And it is just at this point again that the Jews furnish an argument of great consequence for this generation which is so earnest in the investigation of these matters. For we all know the Jews and their history

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\* 2 Pet. i. 19. Revised Version.

well; we can readily learn, if we have never yet thought upon it, how God has fulfilled His numerous predictions concerning this people up to the present time. Their history, therefore, affords the Church a most safe, as it is a most easily available guide, for interpreting the predictions of God's Word as to what yet remains of the history of redemption. It may with good reason be laid down as a maxim to be ever borne in mind by the student of the Scriptures,—Let him who will study the unfulfilled predictions of God's Word, study first of all the history and the present condition of the Jewish nation. In this point of view, again, it is hoped that this book may prove to be in some measure suited to the need of our day.

As far as regards the history of the Jews down to the present century, the present work, of course, covers ground that has been well traversed before, and lays no claim to originality, except in so far as it attempts to show how abundantly the latest investigations of travellers and archæologists have confirmed that argument for the inspiration of the Scriptures from the past history of the Jews and their land which has been so well developed by Dr. Keith and others.

But the position of the Jews in Christendom has greatly changed within the last one or two



generations, and is still changing rapidly. As regards these changes and their effect in the present condition of the Jews, it is believed that the facts presented in this book are collected in one place and their bearing on the argument from prophecy and the question of its interpretation examined for the first time. How difficult it is to make out a trustworthy record of the facts of contemporaneous history, which have to be gathered from so diverse sources, and which are so liable to be colored by partisan feeling or distorted by prejudice, will be best understood by those who have attempted something of the kind. But while it were perhaps too much to hope that no inaccuracy shall have found its way into such parts of this book, it is yet believed that none will be found of such material consequence as to affect the truth of general statements based upon the facts presented.

The book has been written under a deep conviction that the doctrines and principles therein argued are the truth of God, and that they are, moreover, truths to which it is of very serious consequence that the Church of to-day,—too ready, alas! to listen to other teachers than the apostles and prophets of the Lord—should give most earnest heed. It is the author's hope, however, that while thus using the

tones of personal conviction, he shall not be found in any word to have violated the law of love and charity toward Christian brethren with whom, on points not essential to salvation, he has been constrained to differ. That the Lord may own this little work in making it to confirm in these days of doubt the faith of some, and to stimulate and quicken all who read it, in the work of His kingdom, is the author's earnest prayer.

S. H. K.

ALLEGHENY, PA., *April* 23, 1883.

## PREFACE TO THE SECOND EDITION.

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A LITTLE more than four years have passed since the present volume was first given to the public. The inquiry will naturally arise how the progress of events since its first publication has affected the argument of the book. In an Appendix to the present edition, the author has endeavored to bring together such facts as bear upon the answer to this question; with what result, readers will be able to judge for themselves. For himself, he can only say that neither in the events of the time as bearing on the position and prospects of Israel, nor in any of the considerations urged by a few of his reviewers, has he found anything which to his mind essentially modifies either the argument of this book or its conclusions. Not one of the few who have attempted to set aside the conclusions of the book has attempted to disprove the essential facts upon which the argument is based; nor even when, as in a single case, certain facts have been denied, has the critic attempted to give any authority for his contradiction beyond his own unsupported assertions and unproved opinions.

The book is again sent forth with thankful-

ness for the reception with which it has met on both sides of the Atlantic, and with the prayer that the Lord may continue to make it helpful to an increasing number of seekers after truth.

S. H. K.

TORONTO, CANADA, *September 26, 1887.*

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# THE JEWS;

OR,

## PREDICTION AND FULFILMENT.

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### CHAPTER I.

#### SEPARATED FROM THE NATIONS.

“He hath not dealt so with any nation.”—Ps. cxlvii, 20.

IT is an undisputed fact that the position of the Jews among the nations is without a parallel or likeness in the history of mankind. They are a nation remarkable, in the first place, for their antiquity. No nation can trace back its lineage by the clear light of reliable history so far as they. In comparison with the Jews, the nations which are chiefly making the history of the world to-day, even the oldest of them, are but young. The days of Israel's independence had already well gone by when Socrates and Plato were teaching in Greece. When Rome was founded, the Israelitish kingdom had long passed the zenith of its power, and was far on the path of political decline. Less than a genera-

tion thereafter, the largest part of the nation went into a captivity and exile from which it has never yet returned. Before the days of Homer, in the dim antiquity of the Trojan war, Israel was already at the height of her royal glory. In a word, the Jews are able, by authentic documents, to follow back their history to a period more distant from the beginning of our era than the birth of Christ antedates the present time.

With the outlines of their history before the time of Christ, all readers of the Bible are familiar. Dates are not in the early history precisely known, but it is evident that, to speak in a general way, their history before the appearing of Christ, falls naturally into four periods, each very nearly, if not exactly, four hundred and ninety years in duration. The first of these, of course, will be dated from the call of Abraham, and reach to the exodus from Egypt; the second from the exodus to the reign of David; the third, from the reign of David to the restoration from Babylon; the fourth from the restoration to the Christian era. Although the exact number of the years in each period cannot be made out, this apparently close relation of the chronology of their history to the divinely predicted period of 490 years, connected with the appearing of Messiah, the Prince, is a



striking fact which may perhaps be more than accidental.\*

It is a very peculiar fact again, that although thus boasting a higher antiquity than any other nation in the world, yet for only about seven hundred out of a little more than three thousand years of their whole existence as a people, have they been a nation united and independent. And even if, passing by the secession and subsequent captivity of the ten tribes, we count the whole time from the exodus to the captivity of Judah as the time of Israelitish independence, yet it appears that for about three-fourths of their whole national history, Israel has been without an independent national life, and for now eighteen hundred years a nation exiled and scattered in almost every land upon the face of the whole earth. And yet this strange experience has not obliterated a single feature peculiar to the nation. Here they are to-day, in all our cities, on all our streets, with every national characteristic and physical feature as distinct as when their long banishment began. History shows nothing like this. The phenomenon, however it may be explained, is absolutely unique.

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\* The 490 years, the reader will hardly need to be reminded, is a period connected with the Jewish week of years, and the jubilee period, being seventy weeks of years, or ten jubilee periods.

The vigor and indestructibility of national life which is shown by these facts, is a feature of their history which is to be noted in all ages. It has its cause, in part, no doubt, in the intense vitality of the individual Jew. It is the uniform testimony of historians and statisticians, that everywhere and always the Jews have been found to exceed the Gentiles both in their natural fertility and in their longevity. Hence it is everywhere observed that they always tend to outgrow in numbers the Gentile nations among whom they may dwell. So long ago as the days of the oppression in Egypt, we find noted this national tendency to outnumber the Egyptian population.\* The same characteristic reappears in the history of the nation after the return from Babylon. We are told that the number of those who then returned was less than 50,000,† and yet, by the time of Christ, despite many reverses and cruel persecutions, the Jews in Palestine were numbered by millions, and a little later, at the time of the destruction of Jerusalem by Titus, we are told that more than a million were gathered together in that city alone. Similar phenomena are to be observed in our own time, as we shall have occasion to notice more fully further on.‡

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\* Ex i. 7.

† Ezra, ii. 64.

‡ See chap. iv.; also Herzog: *Real-Encyclopädie*; article, "Israel, nachbiblische Geschichte desselben," vii. Bd., S. 244, ff.

This remarkable vigor of individual life is reproduced in the nation as an organism. The whole time that they lived in their own land, by reason of the geographical position of that land between the great powers of the ancient world, they were especially exposed to influences which tended to destroy utterly the individuality of national life, and in fact did so destroy nation after nation around them. And yet, though during eight hundred years repeatedly subdued, and often treated by their conquerors with unsparing severity, the nation not only survived all this, but even in its last vain struggle against the overwhelming might of Rome, showed no sign that its vitality was in the least impaired by all it had passed through.

But if the history of the Jews is remarkable in this respect so long as they remained in their own land, it is much more so since they have been, for now more than eighteen hundred years, an exiled nation. Throughout this whole time they have had no land that they could call their own, no universal bond of government; they have been exposed to climatic and to social influences the most diverse and often hurtful; again and again, as, *e.g.*, under the Romans in the 1st and 2d centuries, under the Persians in the 6th, under the Crusaders in the 12th, and under Ferdinand and Isabella in the 15th centu-

ries, they have been made to suffer the most terrible and often decimating persecutions. Until quite lately, in almost all countries of Europe where they have been permitted to live at all, they have been compelled to live under hurtful restrictions, in narrow and unwholesome quarters, their natural increase often limited by law.

In a word, then, there is no influence which might be supposed to tend to the utter extinction of a people, which has not been brought to bear upon them with peculiar power, and that for centuries, as upon no other nation in history, and yet here they are among us to-day, with their national self-consciousness not in the least abated by this age-long experience of exile, scattering and persecution; the Jew everywhere as much a Jew, as sharply distinguished from all others, even in his external appearance, as he was when this long experience of exile and suffering began.

So far from any symptoms appearing of an exhaustion of the early vigor of their national life, the most competent observers of modern history agree that the last hundred years has been marked, on the contrary, by something like a rejuvenation of this most ancient stock of Israel.\* We say again, as before, history shows

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\* See, *e.g.*, the striking remarks of Grätz: *Geschichte der Juden*, xi. Bd., S. 1, 2, 581, 582.



nothing like this. The phenomena which mark Israel's long history stand alone and without their like in the records of the human race.

But we have to note another fact no less striking and exceptional and of yet greater interest, namely, the immense influence which this people have had on the history of mankind. Never at any time, except it be quite lately, have they numbered more than six or seven millions; throughout their whole history, they have been a people despised and hated of all nations, and yet there is no doubt that, notwithstanding all this, they have exerted, and in one way and another, are still exerting a transforming and determining influence upon human life, beyond that of any nation that has ever lived upon the earth. This is the more remarkable that whereas, in the case of other nations, as, for example, Greece and Rome, their day of greatest influence was the day of their greatest national prosperity, and that influence waned with their declining fortune, with Israel, the reverse has been the case. With the accession of Rehoboam, the son of Solomon, the Jewish state began a course of steady decay, but throughout this period, from soon after its beginning for several hundred years, were produced one after another, those wonderful writings of the Jewish prophets, which to this



day so move the heart and so influence the life of Christendom. And then as the consummating fact of all, we cannot forget that after all the prophets had come and gone, and Judea had sunk to be an insignificant province of the Roman empire, out of this same people arose that Jesus of Nazareth, whose short life of no more than three and thirty years, has undeniably proved, however any may explain it, to have been the turning point in human history, the most decisive and far-reaching crisis hitherto in the history of mankind. There is not a single people of any note for active and widespread influence in the world to-day, which does not signify its appreciation of this fact by reckoning all its history with reference to the year in which that Jewish carpenter was born.

As to the nature and extent of the influence of the Jewish nation, much more might be said and will be said in the sequel. For the present, let it suffice to note a single point. Dr. A. A. Hodge, in his *Outlines of Theology*, calls attention to the momentous and significant fact that the only theistic religions which have ever prevailed among men, are historically connected with those Jewish writings which collectively are known as the Christian Scriptures.\* All

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\* *Outlines of Theology*, Rewritten and enlarged, p. 30.

the monotheism in the world to-day, Jewish, Christian, and Mohammedan, has its source in this Jewish nation. So far as we can see, then, except for them, the world would have been to-day without a faith—at least in any organized form as a religion—in the being of one personal God, the Creator and Governor of the world. Whatever, therefore, of influence the belief in the existence and government of such a Being has had on the history and destiny of man, it is strictly correct to say that that is the measure of the influence of the Jewish nation. And so, again, it is plain that as regards influence upon the practical life and speculative thought of men, as in the other respects noted, Israel holds a position, as compared with other nations, absolutely solitary, unapproached by any of the greatest and mightiest races of mankind !

This fact, in itself so remarkable, is the more so, that it was not to have been anticipated from anything in the Israelitish stock itself or in its early history. It cannot be ascribed to superior intellectual power ; for, while we fully recognize the naturally high endowments of the Jewish race in this respect, there is no reason to believe that in this regard they were or are superior to other races that might be named. It can hardly be attributed to a deeper spirituality, as a

characteristic of the race, leading them more than others to seek after God. In this respect, again, it may be more than doubted whether they have been on the whole naturally superior to other races, such as the Hindoos, for example, or the ancient Persians. Without joining at all with many "anti-Semites" in Europe and elsewhere, in indiscriminate abuse of the Jews, as if all alike were usurers and extortioners, we shall not be held uncharitable in saying that the Jews certainly never have been nor are now noted for an unworldly spirit. It would probably be hard to find a race more eager in the pursuit of worldly wealth and all that wealth can give, than are the Jews. Neither can we, with Renan, attribute this conquering Jewish monotheism to a "monotheistic genius" in the race. Their early history, as we learn it both from their own records and from other ancient testimonies, goes to prove the exact opposite of this theory. It has been clearly demonstrated, that the early Semites, so far from being distinguished for their opposition to the idolatry and polytheism which already, with the first dawn of monumental history, we find prevailing in the Euphrates valley, were distinguished rather in this, that they, as compared with other neighboring races, more swiftly descended to a more awful depth of cruel and revolting idola-

try than any other race or people of whom history has left a record. Prof. Ebrard, of Erlangen, has fitly described the state of the case in the following words: "Those Euphrates-Semites must have been given over to a spirit of confusion out of the Abyss, as they declared everything which the conscience forbids and condemns as infamous and horrible, to be precisely that which belonged to the service of the Godhead." \* And again, "It was no gradual declension from a purer knowledge of God to a knowledge less clear, as with the Persians, Indians, Greeks and Egyptians. The rise of *this* religion—the primitive Semitic heathenism—presupposes a wilful repetition of the original fall, a fall out of a state of simple sinfulness into a diabolic and demoniac hardness of heart, an accursed revolt against both God and the conscience.' † To the same effect Prof. Zöckler tells us, "History teaches us with the utmost plainness that the Semitic peoples—Israel not excepted—were rather distinguished by a natural inclination to a gross, sensual, idolatrous superstition, and a strong tendency to polythe-

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\* *Apologetik*, Zweiter Auflage, ii. Bd., S. 193.

† *Ib.*, S. 177. In the section from which we quote, Prof. Ebrard gives ample proof of this heavy charge against the early Semitic religion.



ism, instead of the monotheistic instinct which is claimed for them." \*

In full accord with all this, is the testimony of the books of the Old Testament. They uniformly represent the nation as, quite until the captivity, despite all the faithful instructions and warnings of the prophets who from time to time arose among them, again and again returning to the revolting cruelties of the worship of Moloch and the unnatural obscenities of the cult of Astarte, the "queen of heaven." And this, according to their own historians, was their character as a nation during the whole thirteen hundred years from the call of Abraham to the Babylonian captivity. Herein, assuredly, was no clear evidence of a "monotheistic genius." † Not so can we account for the undoubted fact that the existing monotheistic religions all have their origin in Israel. On the contrary, that from a nation with such historical antecedents, such almost ineradicable tendencies

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\* *Missions Zeitschrift*, Dec., 1880 ; article, "Die Urgestalt der Religion."

† And yet a Jewish writer in *The Century*, lauding her race as the "pioneers of progress," tells us in illustration that the "sublime conception" of "the unity of the Creative Force," as presented in the Jewish religion, was "arrived at intuitively in a prehistoric age, by the genius of the race." !!—*The Century*, Feb., 1883 ; article, "The Jewish Problem," p. 609.



to the grossest forms of idolatry and moral debasement, should have come all the monotheistic faith that there is in the world to-day, is a phenomenon so extraordinary that it may well command the attention of every thoughtful man.

This combination of phenomena as thus set forth, which the history of the Jews undeniably presents, all will admit to be, as affirmed in the beginning, without its parallel in history. It is not what one might have anticipated as very possible, in the ordinary course of nature, but so exactly the reverse, that the facts have seemed to very many profound thinkers to require for their explanation the supposition of a supernatural power, as working in some special, mysterious connection with the fortunes of the Jewish race. In any case they are such as to give the greatest possible significance to yet one other fact, in itself still more remarkable than any hitherto mentioned. The Jews alone among the nations, have had their history written in advance. There is scarcely a feature of consequence in their most exceptional experience for almost four thousand years past, however improbable any such feature may have been, but we find it predicted with an exactness and precision which admits of no correction, even now that so much of this prophetic history has passed out of the region of prediction into that of ac-

completed fact. And this statement, be it carefully observed, is not materially affected by any question which even the most destructive criticism of the day has raised, as to the date and authorship of any of the books in which this prophetic history is contained. Whether Deuteronomy, *e.g.*, were written in the time of Moses, or in the reign of Josiah, it remains none the less true that it contains a most impressive epitome of all that has been most characteristic and exceptional in the history of the Jews from the time the book was written to this present day.\*

To the nature and extent of these predictions so far as they have been yet fulfilled, and the evidence of that fulfilment, we shall direct our attention in the next chapter.

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\* At the utmost, the conclusions of the most radical critics would only require us to write above, 2,500, instead of 4,000 years. But a history written 2,500 years in advance is as significant a fact, as if written 4,000 years in advance. The one is as certainly beyond mere human power and knowledge as the other. The apparently miraculous fact of foreknowledge, and of prediction based upon it, which the radical critics are so desperately anxious to get rid of, remains a stubborn fact, even after they have done their worst, and have had their way with their wildest speculations as to the dates and authors of the Old Testament books.

## CHAPTER II.

### FORETOLD AND FULFILLED.

“ All Israel have transgressed thy law ; . . . therefore the curse is poured upon us, and the oath that is written in the law of Moses.”—DAN. ix. 11.

THE predictions concerning Israel which we find in the Holy Scriptures have respect to four particulars, namely : the people, their land, the Holy City, and lastly, the duration of the calamities foretold. The predictions regarding the first three particulars are of two classes, namely, predictions of *evil*, and, in the second place, predictions of *blessing* and prosperity. In the present chapter we shall confine our attention to prophecies of the former class, and also to those which were delivered after the national life of the people was begun. These predictions of evil to come upon Israel are not only very numerous, but very specific and detailed. They are not mere general prophecies of evil and calamity, such as, in view of the ordinary course of human affairs, might be safely predicted of any nation. On the contrary, they tell us very minutely the precise nature of the various calamities and miseries which should come upon Israel, and, according to the under-

standing of many eminent interpreters, even intimate the length of time during which the nation should continue in the low condition foretold. It is further to be noted, that when we combine the various features of these prophecies in one picture, they represent an experience which, up to the time that the predictions were uttered, had been the lot of no nation on the face of the earth. But it is no less true and indisputable that, unlikely as it might have seemed in the beginning, these predictions have in every respect found a fulfilment so minute and literal, that in many cases the language of the prophets reads like history.

First of all, we have predictions that this people would forsake the God who had brought them out of the land of Egypt, and go after idols. Thus it stands written :

“When I shall have brought them into the land which I swear unto their fathers, . . . . and they shall have eaten and filled themselves, and waxen fat ; then will they turn unto other gods and serve them, and provoke me, and break my covenant ; . . . . for I know their imagination which they go about, even now, before I have brought them into the land which I swear.” \*

How truly all these words came to pass, their own historians tell us with abundant fulness. So universal was the apostasy from the divinely

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\* Deut. xxxi. 20, 21.



given law and the ignoring of the covenant, that the radical critics have attempted to base upon this fact their theory that the Levitical legislation could not have originated until after the exile. For how could the covenant and law have been so utterly ignored, they ask, if it had been in existence at all? This question has been answered by others, and it were aside from our present purpose to deal with it here. We only remark that in so far as it is a fact that the law was so set aside, it illustrates in a very impressive manner the fulfilment of a very improbable prediction.

It was distinctly foretold that this apostasy of the people would not be merely partial and superficial. It was predicted that the whole nation, except a "very small remnant," would be given over to blindness and hardness of heart. Thus, in the most impressive language, the prophet Isaiah is told that this is to be the direct issue and effect of his faithful ministry to this evil nation. For his prophetic commission was given him in these words:

"Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." \*

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\* Is. vi. 9, 10.



That this prediction has been fulfilled in the Jewish nation, will need no demonstration to any person who believes in Christ. So blind were they, that, despite the warnings of their prophets, they stubbornly persisted in idolatry till judgment came, and they were crushed by the Babylonian power. So blind were they, again, that when their promised Messiah came, even as predicted by the prophets, yet they recognized him not, but caused him to be put to death for a blasphemer. And to this day the words of the apostle Paul are as true of the great mass of the Jews, as they were in his day,

“Even unto this day, when Moses is read, the veil is upon their heart.”\* “Blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”†

It was further predicted that because of their sins they should be made subject to their enemies, their cities besieged, and they destroyed with the sword, the famine, and the pestilence. Thus, centuries before these calamities overtook them, it was predicted :

“If ye shall despise my statutes, . . . . I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart, . . . . and I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you. . . . .

“When ye are gathered together within your cities,

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\* 2 Cor. iii. 15.

† Rom. xi. 25.

I will send the pestilence among you ; . . . and when I have broken the staff of your bread, . . . they shall deliver you your bread again by weight ; and ye shall eat, and not be satisfied." \*

More vividly still are the same future tribulations depicted in Deut. xxviii. 54 :

"The man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave : so that he will not give to any of them of the flesh of his children whom he shall eat : because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in thy gates."

Further, it was also predicted that as the final issue of all these great calamities, they should be taken out of their own land and removed into all the nations of the world. This threat, as every reader of the Bible knows, is repeated again and again, and with all possible emphasis. Such a scattering of a people is not, be it noted, a necessary result of foreign domination. The Romans, for example, to whom the last and most extensive dispersion of the Jews was due, conquered many nations who were generally allowed to remain in their own land, on the simple condition of submitting to the Roman government. But in these threats of foreign con-

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\* Lev. xxvi. 15-17, 25, 26.

quest as made against Israel, it is always included that they should not be allowed even this sorry consolation of remaining, although a subject people, in their own land. They were to be scattered among all nations, and many of them sold into slavery. Thus we read :

“The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. Ye shall be plucked from off the land whither thou goest to possess it, and the Lord shall scatter thee among all people, from one end of the earth even unto the other.”\*  
“Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long; and there shall be no might in thy hand. . . . Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.”†

All this, unlikely as it may have seemed, has been fulfilled, as every one knows, to the very letter. Again and again, before the final overthrow of the Jewish state, about eighteen hundred years ago, were Jerusalem and the other cities of Israel subjected to siege by foreign power, and to all the accompanying horrors of famine and pestilence, in the exact form predicted. The Bible record tells us how in the siege under Nebuchadnezzar “the children and sucklings

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\* Deut. xxviii. 25, 63, 64.

† Ib. vss. 32, 41.

swooned" in the famine in the streets of the city, saying to their mothers, "Where is corn and wine?" while "the hands of the pitiful women" cooked their own children for food.\* And again and again thereafter was that experience repeated, as long as the Israelitish nation continued to inhabit the land. Thus, especially under Antiochus the Great, B.C. 168, the fourteenth siege of Jerusalem, "the whole city was pillaged, about ten thousand captives taken, the city walls destroyed, the finest buildings burned, the altar defiled by the sacrifice of swine, the Jews forbidden the practice of their religion, and cruelly tormented." With the story of the siege of Jerusalem under Titus, A.D. 70, as told us by the eyewitness Josephus, every student of history is familiar. The Jews, gathered together in the city in a great multitude to celebrate the feast of the passover, were decimated by famine and pestilence, and fell under the sword, as the Lord Jesus had predicted, in immense numbers, till it is said that no less than 1,100,000 perished. Multitudes were carried into captivity, either to be put to a miserable death in the amphitheatres, or to drag out a more miserable existence in slavery. So many were the captives, that the

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\* Lam. ii. 11, 12; iv. 10.



historian tells us that the markets of the Roman empire were "glutted" with slaves.\* So terrible a calamity never befell any nation. The author of the article on the "Biblical History of the Jews," in Herzog's *Encyclopedia*, says truly, that "the history of the world knows not a greater catastrophe than the death-struggle of the Jewish nation with the Roman world-power."† Yet even this was not the end.

Again in A.D. 116, under Trajan, a terrible revolt of the Jews against the Romans, broke out in all North Africa, where great numbers had been carried captive, and was only suppressed after again multitudes of the miserable people had been put to death. Yet another and the last attempt at regaining their national independence, was made by the Jews under Bar-Kocheba, which was at last put down in A.D. 135, after another bloody struggle, in which no less than 580,000 Jews are said to have been put to death,‡ often with

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\* "The Romans, weary of the work of slaughter, spared the people, but sold all the rest as slaves, though they bore but a low price, the market being glutted and few purchasers found; the number sold as slaves was incalculable."—Milman: *History of the Jews*, New York, A. C. Armstrong & Son, 1880. Vol. ii., p. 382.

† *Real-Encyklopädie*, vii. Bd., S. 221.

‡ So Dion Cassius, quoted in above-cited work. p. 448.



most frightful torments. The surviving remnant were again sold into grievous slavery and deported from the country, the Holy City was razed, and for two hundred years every Jew was forbidden upon pain of death, except upon a single day in each year, to come within sight of the city. "There shall be great distress in the land and wrath upon this people!" So the Lord Jesus had said.—Did prediction ever come to pass with a more awful literality? \*

But not only was this most remarkable scattering and exile of the whole nation predicted, but the prophets give also the most vivid and terrible pictures of what should be their experiences in this exile. They should be, for example, always "oppressed and spoiled":

"Thou shalt be only oppressed and spoiled evermore, and no man shall save thee. . . . The stranger that is within thee shall get up above thee very high, and thou shalt come down very low. . . . Thou shalt serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things." †

In the presence of such untold miseries and ca-

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\* "Jerusalem might almost seem to be a place under a peculiar curse: it has probably witnessed a greater portion of human misery than any other spot under the sun."—Milman: *History of the Jews*, p. 385.

† Deut. xxviii. 29, 43, 48.

lamities, we are told that all their former warlike spirit would give place to the most abject timidity and fear. Thus we read,

“Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. \*

“Upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them.” †

As to the duration of this sore tribulation, it was also no less clearly said that it would be no transient experience, followed by a quick deliverance; on the contrary, it was written,

“If thou wilt not observe to do all the words of this law . . . that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance.” †

It is matter of familiar history that the above

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\* Deut. xxviii. 65–67.

† Lev. xxvi. 36.

‡ Deut. xxviii. 58, 59.

statements of the ancient prophets accurately describe the experience of the Jewish nation. Their "plagues" were to be "of long continuance"; they have already continued for more than two thousand years. During this whole period, in one place or another, these words have been true of this one exiled nation, and of no other. In the most literal truth they have been "oppressed and spoiled evermore," even as the prophet said that they would be. The writer may be here permitted to repeat in substance what he has elsewhere written,\* as descriptive in brief of the whole history of the Jews from the time of the destruction of Jerusalem by Titus down to the present century. "Under pagan Rome their lot was hard: under Christian Rome it became harder still. Constantine, at once on his accession to power, began to take action against them, and they soon became, to all practical intents, an outlawed people. Justinian, whose code became the basis of the civil law of Europe, expressly excluded Jews from the provisions of that code. From that time on, with local and temporary alleviations and exceptions, they became more and more the

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\* In the *New Englander*, May, 1881; article, "The Jewish Question in Europe." Republished in the *British and Foreign Evangelical Review*, October, 1881.

objects of the most unreasoning and pitiless hatred that was ever visited upon any people. Again and again the blind fury of the ignorant populace was stirred up by slanderous accusations of the most atrocious crimes. Nothing was too bad to be believed of a Jew. They practiced, it was said, the black art ; they would steal the sacramental wafer, that they might insult it with spitting and with piercing in their assemblies ; they celebrated the pass-over with the blood of Christian children whom for this purpose they kidnapped, tortured and crucified.

“The effect of such malignant slanders was what was to have been expected. Confiscation, violence, torture, massacre, banishment and every kind of ingenious and systematic insult, were the common lot of the Jews throughout Europe. From the beginning of the Crusades, especially, began for them a midnight watch of terror, which lasted, with only an occasional lightening of the gloom, for many centuries.” “The mad enthusiasts of the first crusade,” Gibbon tells us, “found their first and most easy warfare against the Jews, the murderers of the Son of God. In the trading cities of the Moselle and the Rhine, their colonies were numerous and rich ; and they enjoyed, under the protection of the emperor,



the free exercise of their religion. At Verdun, Spire, Treves, Mentz, Worms, many thousands were pillaged and massacred; nor had they felt a more bloody stroke since the persecution of Hadrian. A remnant was saved by the firmness of their bishops, who accepted a feigned and transient conversion; but the more obstinate Jews opposed their fanaticism to the fanaticism of the Christians, barricaded their houses, and precipitating themselves, their families, and their wealth, into the rivers or the flames, disappointed the malice, or at least the avarice of their implacable foes." \*

From that time on, the Jew existed in Europe but to be plundered. In the German States they were reckoned the slaves of the emperor. If in any state they enjoyed a brief toleration, it was a privilege purchased at the expense of enormous taxation. In any case oppression and plunder was the rule for the Jew. Now it was at the hands of brutal mobs, hounded on by fanatic priests; now, in a formal way and on a more extensive scale, by the "most Christian" monarchs of Europe, who after the fashion of the time, were wont to plunder, banish, torture and murder Jews as it chanced to please them, under the high name

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\* *Decline and Fall of the Roman Empire*, vol. v., p. 554.



of Christ and law! In 1290 they were expelled from England, and were not allowed to return for about four hundred years. In 1395 they were expelled from France, and in 1492, at the instigation of the bloody Torquemada, Ferdinand and Isabella of Spain—where the Jews had for some centuries enjoyed an exceptional degree of peace and prosperity—expelled them from that land under circumstances of atrocious cruelty which will ever cover the name of Ferdinand and Isabella with inextinguishable infamy.

So it went on for the first half of the present millennium. And while the bloody severity of these persecutions was somewhat mitigated by the Reformation, through the weakening of the power of papal superstition, yet it must be confessed that with here and there an exception, the Protestant princes of Europe showed little more willingness than their Catholic predecessors to accord to the Jew the common rights of man. In many countries, as already mentioned, they were not allowed to live at all. Where they were tolerated, it was only on the condition of submitting to every kind of systematic indignity, insult and oppression, from both rulers and people. In many places, as in Russia still to-day, they were compelled to wear a peculiar

and distinguishing dress. Their residences were confined by law to certain narrow and unwholesome districts of the cities. They were forbidden to be out of their houses after a certain early hour of the evening, and on the festival days of the church, they were in many places not allowed to leave their houses at all. The Jew was compelled throughout a large part of Europe to pay a tax every time that he crossed the frontier of any of the numerous petty States into which Europe at that time was subdivided. In some parts of France, he was required to pay the same toll as a donkey, every time that he entered a gate, or crossed a bridge. In most if not all countries, they were prohibited from owning land; they were excluded from all universities and schools, and in a word, from almost every honorable and useful occupation of life. And whatever they might, in any way, good or bad, succeed in earning, the ingenuity of the statesmen and kings of Europe, was exercised in devising new ways whereby they might rob them of it under the forms of Christian law.\*

Could event answer to prediction more precisely and accurately than this history has

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\* Prof. Grätz has given a brief extract from the writings of a Jewish poet of the last century, one Ephraim Kuh, which well illustrates the feeling, in those times, of

answered to the predictions of the Jewish prophets, for the whole period since the Jewish state was overthrown? “Thou shalt be oppressed and crushed evermore!” “The Lord will make thy plagues *wonderful*, . . . and of *long continuance*!” How true it has proved!

As the result of these so terrible and unparalleled calamities, Israel was further told that they should become a people few in number. It was written,

“Ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God.” \*

both Jews and Christians. It may be literally rendered thus :

*Toll-gatherer*.—“Thou, Jew, must pay as toll, three thalers !

*Jew*.—“Three thalers ! so much money ! Good sir, wherefore ?

*Toll-gatherer*.—“Is’t that thou askest yet ? Because thou art a Jew !

Wert thou a Turk, a heathen or an atheist,

Then would we not demand a single farthing ;

But as thou art a Jew, we have to fleece thee !

*Jew*.—“Here is the money ! Did your Christ this teach you ? ”

*Geschichte der Juden*, xi. Bd., S. 149.

\* Deut. xxviii. 62.

Like all the rest, this prediction has been fulfilled also. Basnage estimated, nearly two hundred years ago, that the number of the Jews, which in the times of the kingdom may have been as high as seven or eight million, had become reduced at that time to not more than three million.\* That it is much greater now, no one can doubt; but of that, more in the sequel.†

Such, then, has been the lot of the Jewish nation for centuries. No nation has ever existed of which such experiences are recorded. As the consequence of all, the Jew has become precisely what the prophet again said that he would become, “an astonishment, a proverb, and a by-word among all nations.”‡ The very word “Jew” has become a term of contempt, and the name of this people, of whom He came whom we adore as incarnate God and Saviour, has come to be used, as when we speak of “jewing” a man, as a synonyme for all that is most base in character and dishonorable in business!

Other predictions concerning the long tribulation of the nation might be added, all of which have been in like manner most minutely and

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\* Basnage: *History of the Jews*, London, 1700, chap. xxviii., sec. 15.

† See chap. iv.

‡ Deut. xxviii. 37.



literally fulfilled. For example, Ezekiel, prophesying the downfall of the throne of Judah, declared that the diadem of the house of David should not be restored again in all this period of Israel's abasement; "it shall be no more, until he come whose right it is, and I will give it him."\* So indeed it has been. The attempts made to restore the kingdom have thus far only rendered the more conspicuous, by their failure, the fulfilment of the ancient prediction. It is true that a kingdom was established in Jerusalem in the second century before Christ, but the kings were not of the royal house of David, nor even of the royal tribe of Judah. And now for full two thousand years no one of any tribe of Israel has borne the name of king over the Jewish nation in Jerusalem. Hosea, like Ezekiel after him, had said that the children of Israel should "abide many days without a king,"† and so it has come to pass.

In addition to all this, the prophets foretold that the privileges of God's grace which the Jews had so abused, should be taken from them, and during the whole period of their rejection, should be transferred to others. Thus we read in the book of Isaiah, of a time when

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\* Ezek. xxi. 25-27.

† Hos. iii. 4.



God would say, "Behold me! behold me!" to a people that was not called by His name;\* while to the same effect the Lord Jesus said to the nation, that because of their rejection of Him, the kingdom of God should be taken from them, and "given to a nation bringing forth the fruits thereof."† To these predictions of the external spiritual condition of Israel during this period of their rejection, Hosea adds the remarkable declaration that while Israel should be cured, indeed, at last of idolatry, they should yet abide a long time equally without the ordinances of religion as given them by God in the beginning. For we read,

"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."‡

No words could more exactly describe the condition of Israel during this long period wherein they have had no king. From the days of the Babylonian restoration, they have been "without an image, and without teraphim." That judgment of the Babylonian captivity proved to be the end of idolatry with the Jews. But it had been said besides that they should also, during this same long time,

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\* Is. lxy. 1.

† Matt. xxi. 43.

‡ Hos. iii. 4.

have neither priest or sacrifice. That is, the ancient ritual should cease. So, also, did this come to pass. For now more than eighteen hundred years, ever since the destruction of Jerusalem by Titus, have the Jews, as every one knows, remained without priest clad with ephod, and without a sacrifice.

But we need not further multiply illustrations. It is simply a matter of strict historical fact that every word of evil to come upon the nation of Israel, threatened and predicted ages ago in the prophets, has been fulfilled to the letter.

There was, however, more than these threats against the *people*, in the writings of the prophets. The same writers who so minutely and with such marvelous accuracy portrayed in advance the history of the nation for centuries, in all wherein that history has been most peculiar and exceptional, with no less exactness added yet other predictions concerning the condition of their *land* and of the *Holy City*, during this long period of the nation's exile.

As regards the *land*, these predictions may be summed up in one word. It was to become "utterly desolate," and so continue, as long as the judgment remained upon the nation. As in the case of the prophecies concerning the people, the description of the circumstances of

this desolation is given with great minuteness. "The land," we are told, "shall not yield her increase, neither the trees of the land, their fruits."\* It should lie desolate and untilled, and thorns and briers should cover it. This is vividly set forth by Isaiah, who predicts that

"Every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns. With arrows and with bows shall men come thither; because all the land shall become briers and thorns."†

And still further, to follow the more accurate translation of Prof. Delitzsch,

"All hills that were accustomed to be hoed with the hoe, thou wilt not go to them for fear of thorns and thistles; and it has become a gathering place for oxen, and a treading place for sheep."‡

That is, the vineyards and fields which were the most valuable and highly tilled, should become utterly desolate, overgrown with thorns and thistles, so as to become here a pasture for herds and flocks, and there a haunt of wild animals, a resort of the hunter. The cause of this desolation of the land, would naturally be its depopulation. For it is also said that, during the whole period of Israel's rejection,

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\* Lev. xxvi. 20.

† Is. vii. 23, 24.

‡ See *Commentary on Isaiah*, loc. cit.

the land, notwithstanding its natural fertility, and its geographical position, so accessible to all the great markets of the world, should yet be almost wholly bereft of population. Although it should be in the hands of foreign nations, the people of those nations should not in any number inhabit the land. Its towns and cities should either be utterly laid waste, or left without inhabitants. Thus we read,

“I will make your cities waste, and bring your sanctuaries unto desolation. . . . I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.”\*

And this would be no temporary and brief desolation. The desolations would be for “many generations.”† When once begun, they should continue during the whole period of Israel’s hardening. For we read again,

“Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; *until the Spirit be poured out upon us from on high.*”‡

During this whole time the inhabitants of the land, it was predicted, should be “few,” and

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\* Lev. xxvi. 31.      † Is. lxi, 4.      ‡ Is. xxxii. 13-15.



the highways lie "desolate" and forsaken;\* there should be "a great forsaking in the midst of the land"; "many houses" should be "desolate, even great and fair, without inhabitant."† Where once were fruitful fields and populous towns, should be only pasture for flocks and herds; "the waste places of the fat ones shall nomad shepherds eat."‡ In a word, such should become the state of the land that it should be a matter of astonishment to all who should behold it. It was written, "Every one that passeth thereby shall be astonished at it."§

Such predictions as these with regard to the condition of the land, as every reader of the Bible knows, might be cited indefinitely. And the fulfilment of these prophecies concerning the land, has undeniably been as literal and exact as that of those concerning the people.

Yet in themselves they were most unlikely to come to pass. It was naturally to have been expected, that however the original inhabitants of the land might be scattered, still, a land so fertile and productive, in the very centre of the great populations of the world, would none the less be filled with other people who

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\* Lev. xxvi. 22; cf., Is. xxxiii. 8. † Is. vi. 12; v. 9.

‡ Is. v. 17. Prof. Delitzsch's translation.

§ See Jer. xviii. 16.

should sow its fields and reap its harvests. But more than two thousand years ago it was predicted that this should not be so; and thus, improbable as it must once have seemed, that land has now for centuries been "waste and desolate in the sight of all that pass by";\* its cities and villages lying in ruins, overgrown with thorns and thistles; "houses, great and fair," stand without inhabitant, needing in many cases, we are told, but little repair to make them fit again for habitation; and yet no people dwell in them. The "nomad shepherd," foretold by Isaiah, the Bedouin of the desert, is the dread and the scourge of the few inhabitants who would there strive peacefully to cultivate the land.

The contrast with the former condition of things in the land is most impressive and suggestive. In the time of the census given us in Num. xxvi., according to the estimate of Lieut. Conder, of the Palestine Exploration Society, the population of the land must have been not less than 2,500,000. In some parts of the land it was as high as 700 to the square mile, and averaged throughout 300 to the square mile, or nearly the present density of the population of England and Wales.† In the

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\* Ezek. xxxvi. 34.

† *Handbook to the Bible*, pp. 271, 272.

days of Solomon we find the fighting men of the nation numbered at 1,300,000, which gives, according to Lieut. Conder's estimate, a total population of 5,000,000, in a region where now are not more than about 650,000.\* It is therefore no mere figure of speech, but something very like historic accuracy, when Isaiah, after predicting that there should be "a great forsaking in the midst of the land," illustrates it by saying that yet in it should remain "*a tenth*."† As regards the marvelous depopulation of a fruitful land, the prophecies have thus been as literally fulfilled as those with regard to the fortunes of the people.

As for the condition of the land, one needs only to take up any one of the numerous modern books of travel in Palestine, to see how, according to the most unanimous and unimpeachable testimony, every feature of the prophetic picture has become a matter of historic and visible fact. In confirmation of this statement, we might cite the testimony of almost any of the narratives of travel in Palestine with which our current literature abounds. Thus, a writer in the *London Times*, quoted in the *Quarterly Statement* of the Palestine Exploration Fund, Oct., 1880, pp. 241, 242, tells us,

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\* See *Handbook to the Bible*, p. 281.

† Is. vi. 12, 13.

“Nothing can well exceed the desolateness of much of it. Treeless it is for twenty or thirty miles together; forests which did exist thirty years ago, (*e. g.*, on Mount Carmel and Mount Tabor,) fast disappearing; rich plains of the finest garden soil asking to be cultivated, at best scratched up a few inches deep in patches, with no hedges or boundaries; mountain terraces, natural or artificially formed, ready to be planted with vines; . . . no pretence at roads except from Jaffa to Jerusalem, and this like a cart road over a ploughed field; the rest at best like sheep-walks on the Downs of Sussex, but for the most part like the dry bed of the most rocky river, where amid blocks of stone each makes his way as best he can; . . . nothing upon wheels, not even a barrow, to be met with in a ride of over three hundred miles.”

A similar report of the state of the land is given by the Rev. Dr. Porter, in his *Giant Cities of Bashan*. Speaking of the region of Sharon and Carmel, he says, “Towns and villages, which thickly studded in ancient days the inland plain and mountain side, are gone. Corn-fields, olive-groves, and vineyards, are now few and far between, and even the pastures are deserted, save by the flocks of a few poor nomads.”\* Attempting to ascend Tabor, he found the summit “broad, strewn with ruins, and covered with thickets of dwarf oak and prickly shrubs. From among the ruins and thickets jackals started, now again a wild boar, and then,

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\* *Giant Cities of Bashan*, p. 327.



out of an obscure corner in a dark vault, bounded a panther, and, turning round, growled at the unwonted intrusion into his solitude." Of Southern Palestine, he says: "The words of Jeremiah constantly recurred to my mind, as I rode across desolate plains and among desolate hills. . . . It is desolate, without man, without beast. Men, beasts and birds alike seemed to have deserted it." \* Riding through Bashan, the land once held by the half tribe of Manasseh, he tells us that in a ride of twenty miles, along beside the old Roman road from Damascus to Bostra, he did not see anywhere a human being.† In the same region, he tells us again, that at one place, in one moment he could count within sight five villages, all entirely desolate. Of a view from a hill overlooking the Sea of Galilee, he writes that "where, in the time of Christ, there were no less than ten cities and ninety villages, in the region immediately around the lake, now from that hill-top with his glass he could descry upon the lake not a single sail, not a solitary boat." And from the same point, commanding an extensive view of the great Jordan valley, he could discover "not a city, not a village, not a house, not a sign of a settled habitation, except the few huts of Magdala and the shattered houses of Tiberias." ‡

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\* Ib. pp. 246, 247.

† Ib. p. 249.

‡ Ib. p. 110

To the same effect are the very recent and most accurate observations of Lieut. Conder, of the Palestine Exploration Society. The result of those observations is given in his *Tent Work in Palestine*, from which we quote the following:

“As regards the seasons and the character and distribution of the water supply, natural or artificial, there is apparently no reason to suppose that any change has occurred since Bible times. The climate has, however, to all appearance, materially changed for the worse. . . . The main cause of the malarious nature of the climate seems to be the neglect of proper drainage. . . . The change in productiveness which has really occurred in Palestine is due to decay of cultivation, to decrease of population, and to bad government. It is man and not nature, who has ruined the good land in which was no lack.”\* Lieut. Conder bears witness, with all competent modern travelers, to the numerous evidences of the abundant population of former days, and the present desolation of once fruitful fields and vineyards. He says, “Throughout Palestine the traces of former cultivation are well marked. The ancient vineyards are recognizable by the rock-cut wine-presses, and the old watch-towers are

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\* *Tent Work in Palestine*, vol. ii., pp. 319, 320, 322, 323.

found hidden in the encroaching copse. The great terraces, carved out of the soft marl hill-sides, or laboriously built up with stone retaining-walls, . . . . are still there, though they are often quite uncultivated and grow only thistles and thorns."\* Summing up the results of his seven years' work in the accurate scientific survey of the country, he says: "Such is the present condition of Palestine—a good country running to waste for want of proper cultivation. Truly, it may be said, 'A fruitful land maketh he barren for the wickedness of them that dwell therein.' "†

But besides all these general predictions concerning the Jewish people and their land, others were also given as to the history and fate of the *Holy City*. More than 2,500 years ago Micah prophesied to the Jews that for their sake Zion should be "plowed as a field," and Jerusalem "become heaps, and the mountain of the house as the high places of the forest."‡ How truly this has also been fulfilled, every one knows, and we need not enter into particulars. Twenty times within 2,000 years was Jerusalem subjected to siege, and again and again burned with fire. Hadrian, in A. D. 135, ac-

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\* *Tent Work in Palestine*, vol. ii., p. 323.

† *Ib.*, p. 326.

‡ *Mic.* iii. 12.

according to Jerome, ran the ploughshare over the hill of Zion.\* Even in this day the prophecy is as literally fulfilled, for Dr. Porter, in the book before cited, tells us that he saw the south slope of Zion covered with vineyards, olive-trees, and corn-fields, the husbandman driving the plough and oxen, ploughing Zion like a field.†

The complete fulfilment of the predictions concerning Jerusalem, as indeed of those also concerning the people and the land, was not reached until after the nation had rejected their Messiah. But then, shortly, the worst that had been threatened came to pass. The Lord Jesus, foretelling the approaching future of the people, said of the temple, that "there should not be left one stone upon another, that should not be thrown down"; that the city should be taken, and "be trodden down of the Gentiles till the times of the Gentiles should be fulfilled."‡ So, as every one knows, it has been and still is. In the year 70, Jerusalem fell; the walls were levelled; a garrison was left behind the departing army to complete the work of desolation. Since that time, once and again has the attempt been made to rebuild the temple and restore the nation, but thus far it has always failed. In 135 it

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\* Milman: *History of the Jews*, vol. ii., pp. 440, 441.

† *Giant Cities*, p. 122.

‡ Luke xxi. 6, 24.



was attempted by the Jews themselves, in the revolt under Bar Cocheba, but it only resulted in their being overthrown and crushed more completely than before. Later, under the auspices of the Emperor Julian the Apostate, in 362, an attempt was again made to rebuild the temple, thus to falsify the prediction of the Lord. But fire burst from the ruins and so terrified the workmen, that the undertaking was abandoned. Again, in 1799, Napoleon, when on his Syrian expedition, issued a proclamation to the Asiatic Jews to rally to his standard and rebuild the Holy City. But the Syrian campaign was a failure, and the project fell through. And thus it has come to pass, despite determined attempts to have it otherwise, that, from the days of Titus until now, Jerusalem has been trodden down of the Gentiles, precisely as the Lord Jesus said that it would be, till the times of the Gentiles should be fulfilled. Pagan, Christian, and Mohammedan have all, at one time or another, held the city, but the Jews, never. Roman, Saracen, Crusader, have one after another trampled the Holy City underfoot, and there still rules the Turk to-day.

Summing up all, it is no exaggeration to say that the ancient predictions of the Old and New Testaments with regard to the Jewish na-

tion, their land, their city and their temple, have been fulfilled with a degree of minute literality which makes it quite correct to say that the history of the fortunes of this people was written two thousand years in advance. Such a phenomenon is to be met nowhere outside of this nation, and the Scriptures which originated among them. We insist that a phenomenon like this, added to all else that is so unique and peculiar in their remarkable history, is one that rightly claims the most earnest and thoughtful consideration of all serious men.

It is indeed true that other books, among other nations, also contain what profess to be predictions of the future, to which, however, no one feels called upon to pay any special attention. But such cases, on a closer examination, prove to have nothing in common with these prophecies of the Jewish books, except the mere fact that they also claim, more or less distinctly, to be predictions of the future. In many instances, history contains nothing corresponding to the event predicted. In other cases, the predictions themselves are so vague and general that they are of no significance. Others, again, bear distinct marks of having been written either after the events which are supposed to be foretold, or so immediately before their occurrence that they can be naturally

explained as fortunate forecasts by shrewd minds, of events which might ere long be reasonably expected.\* But the case of the predictions before us is totally different. They are found scattered through a collection of writings produced among this one Jewish people and no other, and that in various countries and at various times, during a period of professedly about 1,500 years. In many instances they refer to nothing immediately impending, which it might have been possible to anticipate by the natural reason, but, on the contrary, deal with a series of events reaching so far into the future, that even we who live more than 1,800 years from the time that the latest of these predictions was delivered, have not yet seen the end of their fulfilment. The possibility, therefore, that they may be regarded as prophecies after the event, is in the nature of the case ruled out.

Nor should we omit to observe, and empha-

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\* See on this subject an excellent lecture on "The Evidence from Prophecy," by William Lindsay Alexander, D.D., F.R.S.E., in the *Credentials of Christianity*, London, Hodder & Stoughton, 1880; also the late Rev. Dr. Pusey's *Lectures on Daniel*, 6th ed., p. 637, Note F: "On the secular predictions which Dr. Stanley parallels in regard to exactness of fulfilment with those of the Old Testament."

size here what has been remarked before, that the essential facts which bear upon this matter are not affected by any questions which modern criticism has raised as to the date of the several books which contain the predictions. Let every book in which any of these predictions are found, be brought down to the latest date which the most radical criticism would claim; still, however the question of the real predictive character of certain prophecies might be affected thereby, it would yet remain true that we have here a large residuum of veritable prophecy, which was undeniably written long before the actual occurrence of the events foretold. And while it may be admitted that many other prophecies which refer to the Babylonian exile, were published shortly before that event, yet it is to be noted that even these contain many particulars which were not realized until centuries afterward.

The phenomena are such as make the supposition that we have here only a number of fortunate guesses at coming events by men of far-seeing minds, to be in the last degree improbable. Many of the events and circumstances foretold are as far as possible from being such as would in that day have naturally occurred to the mind of a patriotic Israelite, endeavoring to forecast the future of his nation and country.



On the contrary, many of these predictions are such that every instinct of natural pride and patriotism would have led their authors to draw a very different picture of the future. In fact, so offensive to the pride and contradictory to the fixed religious beliefs of the nation, did these predictions, when first delivered, appear, that they were almost unanimously disbelieved by the great majority of the people. For giving forth such gloomy forecasts, the prophets were often severely persecuted and sometimes put to death. To this the writings of Jeremiah and Ezekiel, especially, bear abundant testimony.\*

Not only this, but the predictions, in many cases, were really in themselves so highly improbable, that no man desirous of a reputation as a prophet, would have risked it in giving forth such vaticinations of the future as these. In many instances they were truly as unlikely of fulfilment as could well be imagined. There, for example, was Babylon, in the fulness of her strength, the mistress of the ancient world, and there was Israel, vainly struggling against her mighty power. Yet the prophets said that Babylon would soon utterly and forever pass away; but that Israel, though she should go into a long captivity, and suffer miseries for "many genera-

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\* See, *e.g.*, Jer. vii. 4; Ez. xi. 2, 3; Mic. iii. 11.

tions" such as had never fallen to the lot of any people, scattered among all nations, without a king, without a country, without a temple, without a priesthood, in a word, without any visible bond of union, should yet never perish, never mingle with the nations, and never lose its individual character as a nation, even for ages after Babylon should have disappeared forever. Was that such a forecast as unaided human intellect would have been likely to think out as a probable anticipation for the future? Yet it came to pass, and stands undeniably fulfilled before our eyes to-day!

Hosea gives us another no less striking illustration. He foretold, we read, that Israel should abide "many days without an image, and without teraphim," and also without a priesthood, and without sacrifice. That he should anticipate that at last his people, as the happy result of the corrective judgment that was to come upon them, would be cured of their inveterate tendency to idol worship, were perhaps conceivable; but how utterly unlikely was it that he should, on any ground of natural reason, have ventured to predict that this long period marked by the absence of idolatry, should also be marked by the non-existence of the priesthood and the cessation of the Mosaic sacrifices, the only form of the worship of Jehovah with which he

was familiar, the only form permitted to his nation!

The conclusion from all this seems as clear and inevitable as it is also of incalculable moment. Here is a nation whose whole history from its earliest beginning has been absolutely unique in its character; a people who, arising out of a race and in an age notable in the ancient world for the exceptional grossness of its idolatries, have yet been the undoubted original source of all the monotheistic religion that there is to-day on the face of the earth; a people who, without any of those outward and visible bonds of a common government and a common home which are the ordinary conditions of national existence, placed and kept for hundreds of years under circumstances which should naturally have resulted long ago in their utter extinction, have yet all along, quite to the present time, exhibited a tenacity of national life and a separateness from the great mass of the nations among whom they have lived, shown by no other people in history. These so exceptional and unparalleled facts were of themselves so remarkable as to call for the most thoughtful investigation. They are such as to give abundant warrant for Prof. Christlieb's emphatic words, when, referring to those who "persist in doubting" miracles of other kinds, he says:

“ We would point (them) to *the people of Israel as a perennial, living historical miracle*. The continued existence of this nation up to the present day, the preservation of its national peculiarities throughout thousands of years, in spite of all dispersion and oppression, remains so unparalleled a phenomenon, that without the special providential preparation of God, and His constant interference and protection, it would be impossible for us to explain it. For where else is there a people over which such judgments have passed, and yet not ended in destruction ?” \*

But the strangest fact of all remains. For this same peculiar people have a literature, confessedly very ancient, in which all this most unique experience is found actually predicted and written out, centuries before it could have seemed even possible. Is all this of no significance ? Do all these unparalleled phenomena in that people Israel, mean simply nothing ? Can they be reasonably explained on purely naturalistic grounds ? Have we nothing here but the wonderful Jewish “ intuition ” ? Is there not the strongest reason to suspect the presence in this history and in these prophecies, of an element which is *not* of man, but from *above* man ?

And when we observe that, in point of fact, these prophets, one and all, expressly claim that this was indeed the case ; that under the pressure

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\* *Modern Doubt and Christian Belief*, Lect. v., p. 333.



of every motive to the contrary, even when facing imprisonment and death because of the words which they spake, they still never wavered in the persistent assertion that the words which they spoke, were *not* their own words, but God's words, are we not now compelled, as reasonable men, in the light of 2,000 years of unbroken fulfilment of this prophetic history, to admit their claim, and confess that, in a sense in which it is true of the words of no other man, the words of Jesus, of the apostles and prophets, are indeed the words of the living and omniscient God; and that the books in which these are found, and of which they form an integral part, are, indeed, in a very true and literal sense, unlike all other books whatever, the very Word of God, and are therefore to be believed and obeyed accordingly? How can any reasonable and unbiassed mind escape this conclusion from the facts before us?

But yet another conclusion follows inevitably from the same line of argument. If these books of the Holy Scriptures are by the undoubted occurrence of real predictions in them, proven to be the Word of God, then the conclusions of the modern radical school of criticism, as against the genuineness and authenticity of these books, cannot be justified, and there must be somewhere a flaw

in the argument by which they have been reached. For the prophetic element is woven into the very texture of these books ; it cannot be extracted without, as it were, destroying the whole. And if there be this prophetic element in any given book, then that book must, in the orthodox sense of the word, be a book supernaturally inspired by God. And yet we are asked to believe that certain books professing, for example, to have been written by Moses, were really in no sense written by him, but are the product of an age centuries later, and were therefore written, not by their professed author, but by some unknown person, who, in order to give his book greater authority, published it in Moses' name, and somehow palmed it off as such upon his credulous fellow-countrymen ! In a word, if such critics as these are right, we have here a no less remarkable phenomenon than *an inspired forgery* ! Is such a thing a moral possibility ?

Most will have heard the story which is told, if we mistake not, of Frederic the Great, that he once asked a Christian minister to give him an argument, at once brief and conclusive, for the truth of the Christian religion. He was answered, " The Jews, your majesty ! " The world, with all its conceit of wisdom, has not yet outgrown that argument. And it will need, we

are confident, resources far beyond those of the ablest of our modern unbelieving critics, to break or even weaken its force. We shall do well to hold fast to it. It has of late years been quite too much neglected. It is far enough yet from being out of date, as some have the presumption to assure us. On the contrary, we believe that before we are through with this subject, we shall be able to show that this old argument is, if possible, of greater force just in this our day than ever yet before.

## CHAPTER III.

### TO BE FULFILLED.

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”—AMOS iii. 17.

THE prophet Isaiah told the Jews that they as a nation were God’s witnesses.\* How true this is we have already seen. Wherever we see a Jew, we see a visible and irrefragable proof, both of the inspiration of the Scriptures of the Old and New Testaments, and of the true Messiahship of Jesus of Nazareth. Beyond all doubt, in a manner most impressive, as it is also perfectly level to the comprehension of every one, does the Jew witness, in every land where he is found, for the God of the Bible, that He is indeed the true, the omniscient, and living God, who hath spoken unto us “in time past by the prophets,” and also “in these last days by His Son,” Jesus Christ, the Lord. But even more than this is true. For if the Jew is in truth an unimpeachable and unanswerable witness for God as regards His revelations in the

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\* Is. xliii. 10.



past, it follows that he is no less so as to the revealed purposes of God concerning the future. For in that he is a visible proof of God's faithfulness to His word thus far, he becomes a certain pledge and evidence that God may be expected to be no less faithful to His word in the future.

We naturally ask, then,—Are there any predictions of God's Word concerning Israel which have not yet been fulfilled? Assuredly, we cannot doubt it. Just as explicit as those fulfilled predictions of judgment which we have considered, are also other predictions of mercy and of glory for Israel such as that nation has never yet experienced. Was it said, "Make the heart of this people fat, and make their ears heavy, and shut their eyes"?\* No less plainly was it also said to this same people, "A *new* heart will I give you, and a *new* spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."† Was it said, "I will *scatter* you among the heathen"?‡ It is no less plainly written, "I will bring them out from the people, and *gather* them from the countries, and will bring them to their own land."§ Was it written, "I will

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\* Is. vi. 10.

† Ezek. xxxvi. 26.

‡ Lev. xxvi. 33.

§ Ezek. xxxiv. 13.

make your cities *waste*, . . . and I will bring the land into *desolation*" ?\* No less plainly was it also promised to this same people Israel, "The cities shall be *inhabited* and the wastes shall be *builded*." † In a word, for every threat of spiritual or temporal evil on the people, the land, or the Holy City, there is a corresponding promise of the removal of that evil. What is the natural conclusion from all these facts, but that just as all the threats have had a literal, historical fulfilment in the literal, historical nation of Israel, so also, if all this be indeed, as is abundantly proven by fulfilment hitherto, the word of the everlasting God, shall all these promises in like manner have a no less literal, historical fulfilment, in the same literal, historical nation of Israel.

As regards the *spiritual* promises of the future conversion of the Jewish nation to the faith of their rejected Messiah, there will be found among evangelical Christians few, if any, to doubt that this shall indeed be the case. To refer these predictions to the spiritual quickening which was experienced on the occasion of the return from Babylon, is quite out of the question. That was but a *partial* reviving of a small part of the nation ; the largest part never

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\* Lev. xxvi. 31, 32.

† Ezek. xxxvi. 10.

returned at all, much less shared in the revival under Ezra and Nehemiah. But of the future spiritual blessing that is to come upon Israel, it is always specially mentioned that it shall be absolutely *universal*. Thus, whereas only Judah shared in the former blessing, it is said that the new covenant shall be made both “with the house of Israel, and with the house of Judah.” \* From that great spiritual blessing, not a single member of the house of Jacob shall be left out. It is written—not, as is often assumed, of the world in general, but of the Israelitish nation,—that “they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall *all* know me, *from the least of them unto the greatest of them*, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.” † It is beyond doubt that there has never been thus far in the history of the Jewish nation any such experience as is described in these words. Their fulfilment, therefore, must be yet in the future.

It is a further proof to the same effect, that the predicted conversion of the nation is everywhere said to be a *final* conversion. They shall not “defile themselves *any more* with

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\* Jer. xxxi. 31.

† Ib. vs. 34.

their idols, nor with their detestable things, nor with *any* of their transgressions.”\* “I will give them one heart, and one way, that they may fear me *forever*, for the good of them, and of their children after them; and I will make an *everlasting* covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that *they shall not depart* from me.”† To refer such words as these to anything experienced by the nation after the return from Babylon, or at any time since, is simply impossible. So far from that being a final blessing, the curse of hardening, pronounced on the nation in the days of Isaiah, remained on them according to the Lord’s explicit word,‡ until the Messiah came. Instead of never departing from the Lord after the Babylonian restoration, some five hundred years later they committed the consummating sin of their whole history in the rejection of the Son of God as their Saviour and Messiah, and even to this day the veil upon their heart “remaineth untaken away in the reading of the Old Testament.”§ We conclude therefore again, as before, the conversion of the Jewish nation, predicted in such passages as these cited, is yet future.

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\* Ezek. xxxvii. 23.

† Matt. xiii. 13-15.

† Jer. xxxii. 39, 40,

§ 2 Cor. iii. 14.



This is made yet plainer, if possible, by the fact that the crucifixion of the Messiah is expressly referred to in one of these predictions, as the special sin which shall overwhelm Israel at last with penitential sorrow. For it is written, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and *they shall look upon me whom they have pierced*, and they shall mourn for *him*, as one mourneth for his only son, and shall be in bitterness for *him*, as one that is in bitterness for his first-born." \*

Finally, for this interpretation of these Old Testament predictions, we have the express testimony of the apostle Paul in the Epistle to the Romans, wherein he tells us that "God hath *not* cast away his people which he foreknew"; and that although "blindness in part is happened unto Israel," it is not forever, but only "until the fulness of the Gentiles be come in," "and so all Israel shall be saved." †

The world, then, we may already safely conclude, has not yet seen the last wonder in the history of this wonderful people. As they have for centuries been a wonder as a nation under the divine wrath, so also are they yet to be, and more conspicuously than

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\* Zech. xii. 10.

† Rom. xi. 2, 25.

ever, a wonder of divine grace. "*All Israel*" is to be saved. In the passage above cited from Jeremiah, it is particularly said that there shall not remain one unconverted person, great or small, among them. Nor is this apparently to be the result of a slow and gradual process. A remnant is indeed being saved from among Israel even now. But the prophets constantly represent that mighty baptism of the Holy Ghost which is promised to Israel, as coming simultaneously upon the whole nation. This is clearly set forth in the context of the prophecy of Zechariah already cited. The world has never yet seen a whole nation, as such, truly converted unto God. But such a spectacle it is yet to see, and Israel, according to the prophets, is the nation chosen to give, first of all, in God's time, to the world, this most amazing and hitherto unparalleled exhibition of the divine grace, and of the might of God the HOLY GHOST.

It only remains to add that, according to the teaching of all the prophets, and the no less explicit teaching of the apostle Paul, this conversion of the Jewish nation will mark a turning point in the history of the world. In Is. lx., a passage in which we have the authority of that apostle for understanding the people addressed to be the Jewish nation, the effect of

this Jewish conversion upon the Gentile nations, is described in these glowing terms :

“ Arise ! shine ! for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” \*

All which and much more the apostle Paul sums up in the exulting question, “ If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ! . . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead ? ” †

So much for the fulfilment of the promise of converting grace for Israel. As the threat of hardening was fulfilled, and is still visibly in full force, fulfilled before our eyes in the present spiritual condition of the Jewish nation, so also shall the promise receive a no less literal and illustrious fulfilment. Not for nothing is Israel

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\* Is. lx. 1-3, 5.

† Rom. xi. 12, 15.

preserved through all these years, separate among the nations. All Israel shall be saved, and all the world shall see it, and adore and worship Israel's God!

But this is not all that is predicted with regard to the future history of Israel. The very same prophets who predict a future reversal of the *spiritual* curse of hardening which has for ages rested on the Jew, no less plainly and explicitly predict the reversal of all *temporal* curses which were denounced, and have so literally fallen upon the nation, the land, and the Holy City. Yet, strange to say, many of our modern theologians, having come thus far with us in this argument, admitting fully that the Word of God does undoubtedly predict a future national conversion of the Jews, insist that we must stop just here, and that the promises so abundantly made of restoration to the Holy Land, the rebuilding of Jerusalem, and other temporal blessings to be given to Israel in the latter days, are *not* to have any literal fulfilment in the Jewish nation whatever! Israel, say some, is to be understood in such passages as denoting the church of the New Testament. That is, although, whenever we find a threat of a curse to come upon Israel, in their being cast out from their own land to be miserable exiles among all nations, that *curse*



is without doubt to be understood and applied in the most literal sense to the Jewish nation ; yet, whenever we find a *blessing* promised in the form of the removal of these same temporal penalties from Israel in “the latter days,” that blessing is *not* to be understood as having any reference to that suffering nation, but is to be applied to the church of the New Testament—in other words, to us Gentiles !

Others feel that this interpretation puts rather too much of a strain upon the acknowledged principles of exegesis, and so admit that these predictions are, indeed, to be understood of the Jewish nation, but that they are to be interpreted, not as signifying any actual return of the people to the land, and exaltation there to a position of glory and blessing, but merely as figurative amplifications of the many promises of spiritual blessings to be bestowed upon the Jewish nation in the time of their conversion to Christ ! And so the discussion goes on, and to the present time, after all that has been written, wise and good Christian men are still heard earnestly debating whether the Scriptures do really mean what it is granted on all hands they do really *seem* to say, that Israel shall not only be converted, but shall be reconstituted a nation in their own land in holiness and glory.

As far as mere words go, it would seem that

nothing could be plainer. Thus, for example, we read in Jer. xxx. 3:

“Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave unto their fathers, and they shall possess it.”

So we read again in Ezek. xxxvii. 21:

“Say unto them, thus saith the Lord God, ‘Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land!’”

Such examples, as every Bible reader knows, might be multiplied indefinitely.

In this debate about their meaning, it is to be noted first of all, that it is utterly impossible to apply all such predictions of return to the land, as some have sought to do, to the return under Ezra from the Babylonian exile. Whatever they mean, it is absolutely certain that they refer to an event which is yet in the future. This will be perfectly clear from the following considerations:

1. The Scriptures undoubtedly predict a return which is to take place “in *the latter days*.” To “the latter days” is expressly referred, *e.g.*, the prophecy of Jeremiah, in chap. xxx.\* What

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\* See verse 24. Hence the prophet was specially commanded (vs. 2) to put that prophecy on lasting record “in a book.”

this expression means, every Bible student knows. It is never used with reference to any period before the first advent of our Lord. Least of all is it ever used in any of those prophecies which by common consent refer to the restoration from Babylon. The return of "the latter days," therefore, whatever it be, cannot be understood of the restoration from Babylon, nor of any event before the first coming of our Lord. Hence, as nothing since the first advent has occurred which could be so understood, it is plain that the promised return is an event yet in the future.

2. Another proof that the Babylonian restoration cannot be intended in all these predictions of a regathering of Israel in the land, is found in the fact that in many places the restoration of *the ten tribes*, under the names of Ephraim, Israel, etc., as well as that of the two tribes of Judah and Benjamin, is distinctly predicted. Thus, for example, in the prophecy of restoration in Jer. xxx., xxxi., the restoration of the house of Israel or Ephraim, as distinguished from that of Judah, is as specifically the subject of chap. xxxi., as is the restoration of Judah the subject of the chapter preceding. Very explicit is the language of the prophet Ezekiel in this matter :

"Say unto them, thus saith the Lord God, Behold, I

will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in mine hand. . . . And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two nations any more at all." \*

It is very plain again, that, whatever these words mean, they were not fulfilled in the restoration from Babylon, nor have been at any time since. They *must* refer to an event yet in the future.

3. In the third place, whereas the restoration from Babylon and the rebuilding at that time of the city of Jerusalem, was followed again and again by dispersion and by a yet more complete overthrow of the city, this restoration of the latter days is uniformly represented as being absolutely *final*. Thus we read of a rebuilding of Jerusalem, after which "*it shall not be plucked up, nor thrown down, any more forever.*" † So also, by Amos, the Lord says, "I will plant them upon their land, and they shall *no more* be pulled up out of their land which I have given them." ‡

These words assuredly cannot be referred to

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\* Ezek. xxxvii. 19, 22.

† Jer. xxxi. 40.

‡ Am. ix. 15.



the restoration from Babylon, after which they were again pulled up out of their land and scattered more widely and fearfully by the armies of the Romans than they ever were by the power of Nebuchadnezzar.

4. Again, we read of a restoration which shall not only be final, but *complete*. Thus, the Lord said by the prophet Ezekiel, "O mountains of Israel! . . . . I will multiply men upon you, *all* the house of Israel, even *all* of it." \* So also by Isaiah the Lord promised, "Ye shall be gathered *one by one*, O ye children of Israel." † Surely no one will insist that the restoration from Babylon satisfies such language as this. So far from all returning at that time, we are told that only 42,360 of the captives ever returned.‡ Anything approaching to a universal restoration of Israel to their own land, the world has never yet seen. So, again, it is plain that whatever these predictions mean, they cannot refer to the return from Babylon, but to an event which is yet in the future.

5. This is, if possible, made still more clear by what we are told of the *condition* of Israel thus restored. As regards their national life, they are to be in a state of *independence*.

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\* Ezek. xxxvi. 8, 10.

† Is. xxvii. 12.

‡ Ez. ii. 1, 64.

“Strangers shall *no more serve themselves* of Jacob.” \* But since the Babylonian restoration, the Jews have had to wear the yoke of the Gentiles almost without interruption. The brief *quasi* independence of the Jews, under the Asmonean kings, was soon followed by the beginning of a more complete subjection than ever, from which they have never yet recovered. And then, in the second place, it is always added that after that future restoration to the land, the long history of Israel’s apostasies shall end. Thus we read in the prophecy of Ezekiel, that after the final reunion of Ephraim and Judah on the mountains of Judah, they shall not “*defile themselves any more* with any of their transgressions.” From that time on, the sanctuary of God “shall be in the midst of them *forevermore*.” It is needless to say that such words as these cannot be applied to a restoration, which, if it cleansed them from idolatry, only brought them for a while into their own land, there to commit after a time the greatest crime of their whole history, in the crucifixion of the Son of God.

6. Finally, the prophets themselves recognize the fact that there shall be *two* restorations. In the book of Isaiah this is said in so many words, thus :

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\* Jer. xxx. 8.

“It shall come to pass in that day, that the Lord shall set his hand again *the second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. . . . And he . . . shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” \*

But the Babylonian restoration was the first, and not the second; and as there has certainly been no restoration since, it follows, according to the explicit teaching of the prophet, a second restoration of Israel is yet in the future.

Here then we have no less than six independent proofs that the Scriptures do predict a re-gathering of the Jews into their own land, such as the world has never yet seen. Do the words of Scripture which foretell that this shall be, mean what they undoubtedly say, or are they, one and all, to be understood as merely figurative descriptions of the prosperity of the church in the latter days, or, at most, as poetic amplifications of the prophecies of Israel’s conversion?

Strange, indeed, that such a question should ever have been raised! If such words as those which we have cited, do not teach that Israel,

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\* Is. xi. 11, 12.

the literal, historical, national Israel, shall yet be gathered into their own land, to be rooted out no more forever, we ask with all earnestness, what words could possibly have been substituted which should have taught this? The very same terms are used in Jer. xxix. 10, in predicting the return of the Jews from the Babylonian captivity, which are elsewhere employed to predict the return of the latter days. As every one knows, the event proved that these words were to be taken in their plain and evident literal sense; they meant precisely what they said, nothing more and nothing less. How, then, on any sound principles of exegesis, can any one be justified in denying that the selfsame words in the same prophets, foretelling a "second" restoration, also mean exactly what they meant in the former case, namely, a literal return of the Jewish nation to their own land? We insist, on principles of interpretation which seem to us little less than axiomatic, that the presumption in this case, for the literal interpretation of these temporal promises to Israel, is well-nigh irresistible. The mere fact that we cannot at present see *how* these things can be literally fulfilled, cannot suffice, as so many seem to imagine, to nullify the force of this presumption. Before, in the face of it, we can rightly set aside the



literal interpretation, we are bound to see that we have teaching to the contrary which is *clear* and *incontrovertible*. So far, however, from having any such explicit teaching of Scripture to put against this presumption, it is abundantly confirmed by the Word and the providence of God.

In the first place, as having a decisive bearing on this question, we are to note the fact that the original covenant of God with Abraham touching the land of promise, has never been fulfilled. It must, therefore, be fulfilled in a future possession of the land by the Jews, or it will never be fulfilled at all. It is of great importance to observe, what has been very often overlooked, that the covenant concerning the land, as made with Abraham, was not identical with the covenant as given later to Israel under Moses. The latter was secondary and subordinate to the former. It simply marked a stage in the progress toward the fulfilment of the Abrahamic promise. Between the two covenants regarding the land, there were two points of essential distinction and contrast.

In the first place, the two covenants differed as to the *extent* of the land which was promised. The covenant, as made with Abraham concerning the land, promised a territory vastly larger than Israel has ever occu-

ped. So far from being limited to the land of Palestine as actually inhabited by the twelve tribes, it is said to extend "from the river of Egypt," the Nile, "unto the great river, the river Euphrates";\* while, elsewhere, its limits on the north and south are represented as being, northward, the "entering in of Hamath" (the mouth of the river Orontes), and southward, the Red Sea.† That Israel did not possess this territory under Joshua is plain from the fact that we are told in so many words that when Joshua was old and stricken in years, there remained, even of the land given through Moses, "yet very much" to be possessed.‡ That the land promised to Abraham, was not given to Israel in the Mosaic covenant, is clear from the prophecy of Balaam. While that prophet expounds the original covenant as including Moab and Ammon and Edom,§ the Lord, under the Mosaic covenant, *forbade* Israel to take their land.|| In the days of Solomon there was, as

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\* Gen. xv. 18.

† Num. xxxiv. 3-5, 7-9. See, for an exposition of these boundaries, *The Land of Israel*, chap. ii., by Alexander Keith, D.D. New York: Harper Brothers, 1855. The *north* and *south* borders would seem to have been the same under both covenants.

‡ Josh. xiii. 1.

§ Num. xxiv. 17, 18.

|| Deut. ii. 4, 5, 9, 10.

it were, a typical fulfilment of the Abrahamic covenant, in that all the land therein specified, although not actually inhabited by Israel, was then laid under tribute.\*

But, even then, the various petty kings outside of Palestine, retained a *quasi* independence, and, so far from being an "everlasting possession," they only paid tribute for less than forty years.† Thus we find that God promised to Abraham and his seed a land which, as a matter of fact, Israel has never yet occupied. So far, therefore, from the covenant with Abraham concerning the land, having been fulfilled in the few hundred years' occupation of Palestine by the Jewish nation, we find that when God gave to them the land of Canaan, He did not allow them at that time to occupy large parts of the land originally promised.

Nor can any one say that Israel failed to obtain all the land because of their unbelief and disobedience, and that their unbelief has now made the promise void. For it is a second point of contrast between the Mosaic and the Abrahamic covenants, that, while the covenant concerning the land, as given under Moses, was *conditioned* on the obedience of Israel, the promise of the land as made to Abraham had

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\* 2 Chron. ix. 26.

† See 1 Kings xi. 14-25.

*no condition* in it. It was given to Abraham by promise, and not by the law. Obedience had nothing to do with its fulfilment. The prohibition, under the Mosaic covenant, against occupying the lands of Edom, Moab, and Ammon was based on quite a different ground, which had nothing at all to do with Israel's behavior. Notwithstanding Israel's long, dark record of sin and unbelief, God's original covenant to give that land territorially defined in Gen. xv. 18-21 to Abraham's seed for an everlasting possession, still stands there in God's word, unconditioned and absolute. And, therefore, seeing that, as Paul reminds us with regard to this very matter of Israel's future, "the gifts and calling of God are without repentance," or "change of mind," it follows inevitably that if that unconditioned promise has never yet been fulfilled, then it must be fulfilled in the future. It *cannot* have lapsed on account of Israel's sin. As surely, therefore, as God is true, Israel must yet have all that land which was given in covenant to Abraham for their possession.

The bearing of all this is evident. Plainly, this unfulfilled promise of God gives us of itself the strongest reason for assuming that when we read again in the prophets of a time that is coming when a new covenant—differing



from that of Moses, in that it shall have no legal condition in it, but shall be all of grace, and not of works—shall be made with all the house of Israel and the house of Judah, and that under that new covenant the Lord will plant Israel in the land which He gave unto their fathers, to be “rooted up no more forever,” the words mean exactly what they say.

But a second argument of overwhelming force, for the literal interpretation of these promises of the reinstatement of Israel in the Holy Land, is found in the analogy of the prophecies already fulfilled. This, indeed, has been already suggested, but the argument deserves a fuller development. How can we possibly determine how God may be expected to fulfil predictions in the future, except by observing how in point of fact He has fulfilled them in the past? If this be not a safe principle, where can we find one? How, then, has God thus far fulfilled His prophetic word? In seeking the answer to this question we may conveniently classify the prophecies, as regards their subject matter, as Messianic, Gentile, and Jewish. In each of these three classes we affirm that history bears witness that God has thus far fulfilled the predictions of His Word in a very literal manner.

This is true, in the first place, of the Messi-

anic prophecies. Every student of the Bible knows with what wonderful literality the minute details of the predictions touching the humiliation of the Messiah, have been fulfilled in the event. So exact is this literality, that it is safe to say that all *a priori* theories of interpretation would have unhesitatingly rejected such a minutely literal interpretation as was justified by the facts, when they occurred. And so, in fact, did the Jewish interpreters of prophecy, in the days of our Lord's life on earth, agree in rejecting the literal interpretation of those prophecies which foretold the low condition of the Messiah in His first appearing. Selecting as to be literally interpreted those which suited best their earthly notions as to the fitness of things, and explaining away the rest, they failed to recognize the promised Messiah in the lowly Nazarene, and, because they knew not the Scriptures, fulfilled them in rejecting Him.

As regards the predictions of the Word of God concerning various Gentile powers, it needs but little acquaintance with history, to be impressed with the marvellous literality with which in due time they have all been brought to pass. So indisputable is the fact of the exact and minute agreement between the predictions and the corresponding history, that it has always

seemed to the believer in the Bible one of the most unanswerable arguments for its divine origin; while on the other hand, with unbelievers, from Porphyry down to his modern disciples, it has often furnished occasion for the persistent assertion that a correspondence so exact could not be philosophically accounted for, except upon the supposition that the so-called prophecies were written either after or immediately before the events to which they refer.\* Of this general fact regarding the predictions which relate to Gentile nations, examples might be multiplied indefinitely, but

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\* Professor Kuenen, however, takes the opposite position, and in his *Prophets and Prophecy in Israel*, boldly charges that many of the so-called predictions concerning these Gentile powers, have never been fulfilled at all, even in some cases where few have ever ventured to dispute it. We cannot do better here than refer the reader to the recent work of Prof. Green, of Princeton, entitled *Moses and the Prophets*, pp. 184-218, where he has carefully examined in detail many alleged non-fulfilments of the prophecies concerning various heathen nations, and shown conclusively how little basis there is for Prof. Kuenen's cavils. We only regret that he should have felt himself constrained to concede to Prof. Kuenen, that a fulfilment of the temporal promises to Israel, in that nation, has now become impossible. We hope to show good reason, further on, for believing that concession to be as yet quite premature.

merely to mention the numerous prophecies concerning Tyre, Edom, Nineveh, Babylon, etc., will quite serve our present purpose.

As regards, then, these Messianic and Gentile prophecies, the event has proven that it was intended that they should be understood in their literal and most obvious sense. Only the Jewish prophecies remain to be considered. How stands the case concerning them? Here the fact stands out, if possible, still more conspicuous and indisputable, that these also have thus far been fulfilled after the same law. The event has proven that these also, so far as they have been yet fulfilled, have been fulfilled, not in a figurative, but in a literal manner. This has been so abundantly illustrated in a former chapter, that we need not long dwell upon the facts in this place.

For the purpose of the present argument, all the prophecies concerning Israel may be conveniently summed up under two heads. First, we have predictions of *curse*s to fall upon Israel, and in the second place, we have predictions of *blessing*. And under each of these two heads are included two similar particulars. Under the first class we find predictions of *spiritual* evil, taking effect in hardness of heart; and in the second place, predictions of *temporal* evils, to be realized in the dis-



persion and afflictions of the people, the desolation of their land and all that was in it. Precisely corresponding to this, we find that all the predictions of blessing fall also into two classes, namely, predictions of *spiritual* blessings, to take effect in the renewal and sanctification of the nation; and in the second place, predictions of *temporal* blessings, to consist in the reinstatement of the nation in the land, and the restoration of the land and its cities to its former prosperity.

Passages illustrating the prophecies under the first general class have already been given in abundance in a former chapter, and need not again here be quoted at length. It was made abundantly clear that, in the first place, as regards the curse pronounced against the *spiritual* life of Israel, the ancient prediction has been fulfilled to the letter. That fulfilment is a present, visible fact. But the threat of spiritual hardening was not all. The same prophecies also contained threats of temporal evils to follow this spiritual abandonment. Thus the Lord declared, for example, by the prophet Jeremiah, in language of startling clearness :

“I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be

a curse, and an astonishment, and a hissing, and a reproach among all the nations whither I have driven them." \*

As for the land while thus emptied of its rightful inhabitants, it was written that it should "become briers and thorns, and be utterly desolate." It has been already shown that all these predictions concerning the external condition of this hardened and blinded nation and of their land, have been fulfilled with the same exact literality as those which foretold their spiritual ruin. They have proved to be, *not* mere figurative illustrations and poetic amplifications of the spiritual desolation which was to come upon the nation, but veritable predictions of a literal scattering of the nation among all the nations of the world, and of a literal depopulation and desolation of their land. They found their complete fulfilment, not in any spiritual Israel, nor in the church as typified by Israel, but in the literal seed of Abraham according to the flesh, even the people whom we know as Jews. The proof of this is before our eyes. All this is so clear that there never has been any doubt about the literal fulfilment of all the prophecies of cursing against Israel; nor can there be any, because

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\* Jer. xxix. 18.

to deny this would be to deny the very testimony of the senses.

But over against these prophecies of Israel's rejection, as we have seen, stand no less distinct predictions of a restoration of Israel to take place in the latter days. And when we examine these predictions, we find, as remarked above, that they correspond in the most exact manner to the other prophecies of cursing. As there were predictions of a spiritual curse, fulfilled in Israel's blindness and hardness of heart, so there is a corresponding prediction of the removal of that curse, of a time when Israel "shall turn to the Lord," and "the veil shall be taken away." \* Again, as there are prophecies of temporal penalties to come on the people and the land, entirely distinct from those concerning their spiritual abandonment, so we find prophecies of the removal of those temporal penalties forever, in God's appointed time. Was Israel to be "scattered" among all nations? It was also written, "He that *scattered* Israel will *gather* him." † Were they to be cast out of their land? It stands no less plainly written, "I *will bring them again into their land* that I gave unto their fathers." ‡ Was that land to be "bereaved of men" and "desolate"? It is

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\* 2 Cor. iii. 16.

† Jer. xxxi. 10.

‡ Jer. xvi. 15.

written with the same luminous plainness, "Ye mountains of Israel, hear the word of the Lord! . . . Thus saith the Lord God: Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of the talkers; . . . therefore thus saith the Lord God: Behold, I am for you, . . . and ye *shall be tilled and sown*, and I *will multiply men upon you*, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded; . . . and I will settle you after your old estates, and do better unto you than at your beginnings."\* Many more such predictions might be cited, but these will abundantly suffice.

Such then are the facts, and what are we to make of them? Surely one would think that there could be only one answer: namely, that as the Gentile and the Messianic prophecies were fulfilled literally, and as the predictions of the spiritual curse were fulfilled literally in Israel, and as the predictions of the temporal curses were fulfilled no less literally on the people and the land, and as, on the authority of Paul, all evangelical Christians are agreed that the predictions of the future

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\* Ezek. xxxvi. 3, 9-11. Compare Ezek. vi.



conversion of this nation, do refer to this same historical Israel, and will be fulfilled no less literally than all the foregoing, so also of course shall the only class of prophecies remaining, be also fulfilled in the same literal, national Israel, and in the same literal, historical manner. That is, Israel, that very nation whose often despised representatives we see in the streets of all our cities, shall yet be gathered back into their own land ; “desolate” though it has been for ages “in the sight of all that pass by,” that land shall yet be filled with the chosen people, and Jerusalem, the Holy City, “shall be builded again on her own heap.”\*

If this is not the clear meaning of the Word of God, we confess that we do not see how one is to find out what that Word does mean. If we err in applying to these prophecies the same principles which, without controversy, God has vindicated by His providence in the fulfilment of all other prophecies—principles reaffirmed by His Holy Spirit in the New Testament, in that He teaches us to expect the literal conversion of all Israel in time to come ; if so to interpret these predictions be wrong, then, despite all that has been learnedly written to the contrary, surely we are at sea without a

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\* Jer. xxx. 18.

compass, and know not what principles one may safely follow in the interpretation of the prophetic word.

And yet just here is it that we meet what to many seems one of the most inexplicable phenomena in the history of Biblical interpretation. Good and evangelical men, professing to hold fast to that Word as truly God's Word, and appealing, as well they may, to the marvellously literal fulfilment of the prophecies about the Jews in all time past, as an unanswerable argument for the Bible; pointing the infidel, as well they may, to that land, "taken up in the lips of the talkers," "forsaken and desolate," mutely testifying to Jehovah's everlasting truth; looking forward with no less confidence to a future no less literal fulfilment of the promise that all this same Israelitish nation shall be saved from that spiritual doom which has for ages rested on them; yet just here stop, and refuse to go a step further, and tell us that Israel shall *not* be gathered into their own land; that the temporal promises to them will *not* be fulfilled in Israel; though everything else has been or will be literally fulfilled in that nation, this alone shall *not* be! The Jews were *literally* cast out of the land, but they shall only be *figuratively* gathered in again! These words meant just what they said, when they were used of the

Babylonian captivity, but the selfsame words and phrases do not mean what they say, when they tell of a return from the present exile! "The land shall be made desolate,"—that was *literal*; "the desolate land shall be tilled,"—that is *figurative* of the spiritual prosperity of the expected millennium! "Zion shall for your sakes be plowed as a field, and Jerusalem shall become heaps,"\*—that means the literal Mount Zion, on which at present stands the Mosque of Omar, and the literal city known as Jerusalem; witness the conquests of Titus and of Hadrian, and let the infidel be silent. But when the prophet goes in the context on to say, "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem";† here, Zion, we are often told, has no reference to the literal mountain which still bears that name; nor does Jerusalem mean Jerusalem; but Zion, and Jerusalem, and the daughter of Zion and Jerusalem, all alike mean the New Testament church; and the prophecy which in words declares the restoration of the lost dominion to the Jewish nation, on which the curse had been pronounced, really means simply that the Christian religion is yet to dominate the world!

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\* Mic. iii. 12.

† Mic. iv. 8.

We fully recognize the fact that brethren who understand the Word of God in this way, are good, able and learned men, but none the less must we express the conviction that this style of interpretation logically does away with the Word of God as bearing a distinct and unambiguous testimony to anything. The apostle says that the "sure word of prophecy" is "a lamp which shineth in a dark place, to which we do well that we take heed." \* But if when we read, for example, "He that scattered Israel will gather him," the first half of the sentence means Israel, and the second half does not mean Israel; or, while the first half of the sentence means that God scattered the literal Israel out of their own land, yet the last half does *not* mean that God will gather them again into that land whence He cast them out, then we can only say, that we are quite at a loss to see how Peter could have said that the word of prophecy was "a lamp shining in a dark place"!

But it is rejoined with great confidence that in the New Testament, the Apostle Paul plainly teaches us to understand the Israel of these promises, as not the Israelitish nation, but the whole body of believers. Thus it is written, "If ye be Christ's, then are ye Abraham's seed,

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\* 2 Peter i. 19.



and heirs according to the promise.”\* The argument is plausible, and has had great weight with many—the more, that it has been endorsed by not a few honored names. None the less, however, we are persuaded, it can only stand if we assume that by an inspired declaration of a typical or spiritual meaning in a word, people, or history, the literal, historical sense of the same is thereby excluded. But such an assumption is demonstrably untrue. Hence while it is beyond dispute that Paul does teach us to recognize another than the fleshly Israel, in the Old Testament promises, yet the conclusion which some draw from this, that we should therefore understand all the promises of a still future restoration, made to Israel in the Old Testament, as having reference *only* to the spiritual Israel, by no means follows. That there is a “Jerusalem which is above, which is the mother of us all,”† does not do away with the fact that there is also a Jerusalem which is on earth, the figure of the heavenly. In fact, we have here a single application of a principle which is continually meeting us in the New Testament use of Old Testament Scriptures. The New Testament clearly teaches us to recognize in the Old Testament history—

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\* Gal. iii. 29.

† Gal. iv. 26.

in many places, at least—a primary, or historical sense, and another, typical, or spiritual sense. The smitten Rock, whose waters refreshed Israel in the wilderness, we are told, was Christ.\* So again, we read in Hosea, “When Israel was a child, then I loved him, and called my son out of Egypt.”† There is no doubt that in the primary and historical sense, this passage refers to the historical exodus of the fleshly Israel from the land of Egypt. But we are no less plainly taught by Matthew the apostle, to see in these words another and typical reference to the bringing up of the Messiah in His childhood out of Egypt, whither He had been taken for the fear of Herod.‡

Such instances of the double sense in the histories of the Old Testament might be multiplied; but it will suffice to observe that in all such cases the principle will be found to hold good, that the fact of the typical meaning or application of a narrative, by no means necessarily does away with the primary and historical sense, but rather presupposes it. So it is also with prophecy. Prophecy is simply history written in advance. Like the sacred history, it also may have—and according to the New Testament often does have—a double sense, the

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\* 1 Cor. x. 4.

† Hos. xi. 1.

‡ Matt. ii. 15.

one, primary and historical, the other and higher, typical and spiritual. But the fact of a typical sense no more does away with or nullifies the historical meaning of the prophecy of the future, than it nullifies the primary, historical sense of the narrative of the past. Hence it is plain that the teaching of Paul that the New Testament church is the "Israel of God,"\* does not prove what it is adduced to prove. It proves what no one will deny, that there is an Israel according to the spirit, as well as an Israel according to the flesh, and that the promises of the Old Testament may, and sometimes do, therefore, have an application to the spiritual Israel. It warrants us in inferring that the temporal blessings promised to Israel in the Old Testament are fitting adumbrations of yet greater blessings therein typically set forth as to come for the spiritual seed, the Jerusalem which is above. But this does not prove that the primary and historic reference to the national Israel is therefore of necessity to be excluded in our interpretation of these prophecies.

That Paul himself did not so understand the matter, should be plain enough from the way in which he argues from the Old Testament pro-

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\* Gal. vi. 16.

phcey of Isaiah, as to the future history of the national Israel, in the Epistle to the Romans, ix.—xi. In that classic passage, Paul gives us as clear and explicit inspired authority for understanding the “Israel” or “Jacob,” of whom so much is predicted in Is. xl.—lxvi. of the Jewish nation, as in Gal. iii., iv., he gives us for a higher application of the ancient covenant to the spiritual Israel, the church of God. On both sides of this controversy, men need to take care, lest in their righteous zeal to maintain one inspired truth, they do not ignore or deny another.

It may further be remarked, in general, with regard to this theory which would interpret all these predictions of the restoration of Israel, as merely denoting the spiritual prosperity of the church in the millennial age, that such an interpretation is not only excluded by all the arguments for the literal meaning of these predictions hitherto given, but it utterly destroys the *homogeneity* of the prophecy, and so introduces the most hopeless confusion and perplexity into many of the plainest and simplest statements of the Word of God. For example,—to refer to a prophecy before cited,—it is written, “He that scattered Israel will gather him.” Can there be any doubt that the gathering is predicated of the same people that was scat-



tered, as the principle of homogeneity demands? But, assuredly, the people that was scattered was not the New Testament church, but the national Israel. Must not the gathering then be predicted of the national Israel also? Can it be the spiritual Israel that is to be gathered?

But we are told that Israel was not only a nation, but the *church*, and that in these prophecies it is regarded simply in its aspect as the *church*. We answer, that it was *not* Israel regarded as the church, that was scattered. The final great scattering of Israel took place in A.D. 70, under Titus. The church, at that time, was not scattered at all. The scattering took effect, and is still in effect on Israel, *not* as the *church*, nor even as a part of the church, but as a *nation*. The restoration predicted must therefore be a restoration,—not of the church, for that was not scattered,—but of the nation of Israel, which, and which only, was scattered. Thus, to assert that the prophecies are not to be fulfilled in the nation of Israel, but in the church only, is not only to introduce bewildering confusion into a simple statement of Scripture, but is to bring the interpretation into conflict with the most undoubted facts of history. For there can be no doubt that the Scriptures represent the people which is to be restored as the same with that which was scattered; but the people which

was, and still is scattered, is not the New Testament church, but the historical nation of Israel, the seed of Abraham according to the flesh.

Again, on this spiritualizing theory, how are we to account for the minute *particularity* of the language that is used in describing the future restoration? Various cities of Israel are mentioned by name, as also its hills and mountains, the land is described, and its boundaries indicated. And yet we are often told that Jerusalem means the church; and Mount Zion,—that means the church too; and the land that lay desolate, but shall be tilled and sown, and shall be desolate no more;—this all simply means that the church in the latter days shall be very prosperous! And in this fashion are many of the fullest and most detailed statements reduced to a mere series of tautologies, for which it is not too much to say that the ordinary reader can see no reason, and in which he can discover no sense or meaning whatever.

Let us, by way of illustration, take this theory of interpretation into Jer. xxx., xxxi., and see what light it will shed upon those chapters. We find in those chapters what purports to be a prophecy concerning Israel and concerning Judah. “Israel,” we are told, “means the spiritual Israel.” Granted; then what does “Judah” mean? If the city,—plainly Jerusalem,—that is

to "be builded again on her own heap," denote the church, "our Zion," as the phrase is, then what are we to understand by the mountains of Samaria, in the next chapter, which are also, in the latter days, again to be covered with vineyards, according to verses 4, 5? If the rebuilding of Jerusalem be simply a mode of expression to denote the prosperity of the millennial church, then what necessity for the particular topographical specifications of chap. xxxi. 38, 40, "the tower of Hananeel," "the gate of the corner," "the hill Gareb," "Goath," "the brook Kedron," and "the horse gate"?

Or let us turn to Ezek. xxxvii. 15-22. Here we apparently have a very plain prediction of the future reunion of the two and the ten tribes as one nation. "I will make them one nation in the land." But we are told that this does not mean at all what it seems to mean. The ten tribes are never to be brought out of their obscurity, and united again as one nation with the descendants of Judah. This passage can only be intended as a figurative description of the coming time when all the divisions in the church shall be healed; when all shall become Episcopalians, Presbyterians, Methodists, Baptists, or all alike be merged in the one church of the future, as the case may be! But this again makes all into confusion, for the division to

which reference is made in this passage, was a well-known historical event. The limb was certainly broken in a very literal sense, but it is to be mended only in a figurative sense; or, in other words, another breach is to be healed, *instead of* that ancient breach between Israel and Judah, a breach, the very existence of which could by no possibility have occurred to those to whom the prophet was speaking. And then, again, as before, why all this topographical detail? It is particularly stated that this reunion is to take place "upon the mountains of Israel"; what does that mean?

Elsewhere, as in Zech. xiv., we are told of great physical convulsions which shall attend the restoration, and of the result of those convulsions in permanent changes in the face of the country in the south of Palestine, all which are indicated again with careful precision. How, on the figurative theory, can one possibly account for the introduction of these minute details of physical changes? What, if this be all symbolism, can one imagine to be intended by the cleaving of the Mount of Olives, and the particular statement that this cleavage shall be "from east to west"? Or what could be the intention of the statement that all the land, within certain defined geographical limits, is to become an elevated plain? We submit that,



whatever difficulties there may be in taking such words as these in their obvious, literal sense, they do not compare with those which beset us, if we venture broadly to assert that all this is merely figurative of great prosperity in the latter day church, to be introduced by great judgments.\* This method of interpretation simply makes a large part of the prophecies to consist of mere words to which it is impossible to assign any definite meaning.

Again, if all these prophecies are to be interpreted of the spiritual Israel, or the New Testament church, then it is logically impossible to make out a Scriptural warrant even for the national salvation of the Jews from their sins. For nothing can be plainer than this, that the people to whom the temporal blessings are promised is the same with the people to whom

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\* The best proof of this is to be found in the many attempts of the allegorizing commentators to find out some spiritual meaning which, on their principles of interpretation, might conceivably be attached to such details. It is not too much to say that the result has often been such as to compel a smile. Dr. Horatius Bonar has given a number of pertinent examples which well illustrate this remark, in the book published by him in answer to Dr. Brown's work on *The Second Advent*. See, *The Coming and Kingdom of the Lord Jesus*, by H. Bonar, D.D., pp. 213, 221.

the spiritual blessing of a universal conversion to God is promised. If, therefore, one insist that under the form of the temporal blessings to Israel, the prophets refer merely to spiritual blessings to come in the latter days upon the New Testament church, then we insist that the connected promise of conversion to God, must refer to the New Testament church also. Will that, then, stand? This we are absolutely forbidden to say. The apostle Paul has settled the question as regards the conversion of the national Israel, by his plain words in the Epistle to the Romans, chap. xi. In that chapter he takes a passage out of the very heart of Isaiah's great prophecy concerning Israel, in Is. xl.-lxvi., namely, lix. 20, and takes it for granted, that the Israel therein spoken of, is the Jewish nation, even that same people whose "casting away was the reconciling of the world." If, then, we are thus required, on inspired authority, to interpret "Israel" of the Jewish nation when the spiritual promises are concerned, what right has any one to assert that when, in another part of the same integral prophecy, even the immediate context, temporal blessings are promised to that same Israel which has all along been the subject of prophecy, now, of a sudden, "Israel" no longer means the Jewish nation, but the church of the New Testament? Such

an interpretation, so far from having the endorsement of Paul, contradicts his plain teaching, and would, we are persuaded, have filled him with amazement.

All this is so clear that a large proportion of interpreters have felt themselves compelled to admit that the prophecies in question must find their fulfilment, not in the church as such, but in Israel as a nation. That the Scriptures clearly predict a national conversion of the Jewish people, is by such fully admitted. That the prophecies which, according to the letter, speak of a future regathering in the land, must be fulfilled in the Jewish nation, no less than the predictions of spiritual blessings, this also is by such fully admitted. And yet, we are told, these promises do not mean what they seem to say; they are to be taken in a *spiritual* sense, as merely poetic representations, under the forms of the Old Testament life, of the converted Jewish nation. Such expressions as the rebuilding of Jerusalem, the renewed fruitfulness of the land, etc., etc., are, we are reminded, fit and beautiful symbols of the spiritual blessings which elsewhere in more literal terms are undoubtedly promised to Israel.

But it is impossible to carry this interpretation through. In the first place, as in the case of the other theory, the minuteness of detail in the

descriptions of this predicted restoration, are utterly unaccountable on the supposition that all is only a figurative representation of merely spiritual blessings. Besides, this interpretation compels us continually to disregard the analogy of the context. These predictions often occur in the midst of others concerning the scattering of the people, and the desolation of the land; the threats and corresponding promises are often combined in the same construction. But if the former have proved to be not mere figurative descriptions of the spiritual desolation of the nation, what right have we to regard the latter as mere figurative illustrations of its spiritual refreshment? It may all be very true that the restoration to the land fitly symbolizes great spiritual prosperity and fruitfulness; no one will dispute that. But so also did the historical scattering and captivity of Israel, and the literal desolation of their land, no less fitly symbolize the spiritual desolation and unfruitfulness of Israel. Yet the Jew would have made a sad mistake, if, in the days of Josiah, he had therefore argued that the prediction of the captivity of the people and the desolation of their land, was not to have a literal and historical fulfilment. And if the fitness of the symbolism did not exclude the most literal, visible realization of those symbols in the one case, how can



we safely argue from the fitness of the symbols, that we need to expect no literal fulfilment in the other case?

Still further, be it observed, that these promises of restoration to the land do not appear as forms of expression alternative with the promises of converting grace, as if substituted for them, but, on the contrary, are coupled with them, as blessings *additional* and *consequent* upon them. A chronological order of succession in the fulfilment of each class of promises, is distinctly set forth in many passages. Thus we read :

“I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.” . . .

“Thus saith the Lord God; *In the day that I shall have cleansed you* from all your iniquities, I will cause you to dwell in your cities, and the wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.”\*

In these passages we find a clear indication of a relation of chronological order between the different events predicted. The spiritual cleansing is represented as *subsequent* in time to the restoration to the land, and the prosperity in the

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\* Ezek. xxxvi. 24, 25, 33.

land, again, as *consequent* upon the "cleansing." How, then, is it possible to believe that all these varied promises of a cleansing from iniquity, the dwelling in their cities, the building of the wastes, the tilling of the desolate land,—all mean simply one and the same thing, namely, Israel's spiritual prosperity consequent upon forgiven sin?

But it is rejoined with the greatest assurance that the literal fulfilment of many of these prophecies, has become an absolute impossibility. This is argued, for example, on the ground that many of the nations spoken of in these predictions of the restoration, have long ago ceased to exist. If this is so, then, it is said, this proves that *all* those parts of the prophecies which refer to these nations, must be taken figuratively; and, therefore, the whole of any such prediction, at least in so far as it may speak of a restoration of Israel to their land, must be figurative also.

To this we reply that the argument assumes a principle as true, which is contradicted by the most manifest facts of Scripture. It is assumed that if anything in a given prediction be proven to be figurative, then the whole description in which it occurs, must be figurative also. But this assumption stands in contradiction to admitted facts. Thus, *e.g.*, in Ps. xxii., it is uni-

versally admitted by evangelical expositors, that we have a remarkable prophecy of the sufferings of Messiah. In that description of His sufferings, the Man of Sorrows is made to say, (vs. 12,) "Many bulls have compassed me; strong bulls of Bashan have beset me round"; and again, (vs. 16,) "Dogs have compassed me"; and, again, (vs. 21,) "Save me from the lion's mouth; for thou hast heard me from the horns of the unicorns." That these are all figurative expressions, denoting the Messiah's enemies, all will agree. But shall we therefore argue that because there were no literal bulls, dogs and lions around the cross, therefore *all* this description is figurative? Because the "bulls of Bashan" were figurative, was verse 8 also figurative, "All they that see me laugh me to scorn, . . . saying, He trusted in God that He would deliver him; let him deliver him seeing that he delighted in him." Or, because "the dogs" were not literal in verse 16, was then the piercing of hands and feet, predicted in the same verse, not literal? Or, again, because there was no literal "lion's mouth," was verse 18 only intended to predict a figurative parting of garments, and a figurative casting of lots upon a figurative vesture?

These questions answer themselves. And yet Dr. Barnes, *e. g.*, in his Commentary on Is. xi.,

argues that because the Philistines of verse 14 are now non-existent, and cannot be literally taken, therefore the prediction of the return of Israel to their land, which these words contain, must be taken as figurative also, of spiritual blessings to be experienced by the Jews in the latter days. Why he should have allowed that the reference of the prophecy is to the literal Israel in any sense, on that principle, we are quite at a loss to see. But why is this mode of argument any more valid in Is. xi., than in Ps. xxii.?

But in the second place, be it observed, that according to the analogy of prophecy, if it were desired to refer to the enemies of Israel at the time of their distant final restoration, they could hardly have been designated except under the names of enemies in those days known to them. But that would surely not prove that therefore everything in the prophecy was to be figuratively understood. We have predicted, in Is. vii. 23, 24, a future desolation of the land of Israel, so great that into its vineyards men would come to hunt "with arrows and with bows." And there to-day lies the land, desolate as predicted. But who would venture to argue that the present desolation could not have been included in that prediction, because arrows and bows are mentioned, instead of guns and rifles,



as used at present? If weapons were to be mentioned, this could be only under terms familiar to the people at the time. Such may as possibly be the case with regard to various prophecies which speak of the enemies of Israel in the latter days, under the names of the enemies of ancient time. Would any one venture to affirm that a prophecy of a yet future literal restoration of Israel could not be made, if it were necessary to mention the enemies of Israel at that time, except they were mentioned by their modern names, as, *e. g.*, Germans, Turks, or Russians?

As regards the argument derived from this class of passages against a future literal restoration of Israel to their land, this might abundantly suffice to show how utterly invalid it is. And yet it is quite possible that there may be more literality, *e. g.*, in Is. xi. 14, than some imagine. If, for example, while the old Philistines were extinct, there should yet be at the time of the final return, another people hostile to the Jews, inhabiting that ancient territory of Philistia, would the prophecy be figurative, if it called them Philistines? But we may say yet more. In the light of the most recent and scientific observations it is not so certain, after all, that all the descendants of Israel's ancient enemies are quite extinct and off the stage of history.

The ethnology of the scattered tribes living in and immediately around Palestine is too little made out, to speak with confidence on matters of detail. But it is to be noted in this connexion that Lieut. Conder, of the Pal. Explor. Soc., tells us that the *fellahin*, or peasantry, of modern Palestine, are a people "apparently of very ancient stock, which is still preserved comparatively pure"; and he is of opinion that their origin may be traced "from the older inhabitants, and perhaps from the pre-Israelitish population which . . . . was . . . . never entirely uprooted." \* Thus it appears that the lineal descendants of Israel's ancient enemies may be still existent in the region in question.

And this leads us to the answer to another constantly reiterated objection to the future literal return of the Jews, that the same prophets which predict a return of the two tribes, whose descendants alone it is supposed we have among us, predict a return of the ten tribes also. But the ten tribes, we are told, are lost; they cannot therefore return to the land. The prophecies, therefore, which seem to predict such a return of the ten tribes, cannot be taken literally; whence, by parity of reasoning, it is plain that the return of the descendants of

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\* *Tent Life in Palestine*, vol. ii., pp. 217, 218.

Judah and Benjamin cannot be taken literally either.

As to this allegation that the ten tribes are now non-existent, that they have all lost their identity, and been merged in the sea of nations, often as the assertion is made, we have simply to say, that up to the present time, it is not proven. We have to learn much more about the ethnology of the various tribes of interior Asia than we know as yet, before any one can prove that no remnant of the ten tribes is yet existing. Not only that, but a few eminent scholars and competent observers have thought they had facts to prove the contrary.

We cannot in this work enter into a review of all the theories which have been started by one and another as to the present locality of the missing tribes. Many of these have been, most will agree, sufficiently absurd. Still it is of consequence to observe that the ten tribes were not, in New Testament times, supposed to be lost, as Acts xxvi. 7, and James i. 1, sufficiently testify. Much later still, Benjamin of Tudela, the noted Jewish traveller of the twelfth century, is said to state that he found in Central Asia in his time, Jews descended from the ten captive tribes. We may note also the fact, that the people whom we know as Afghans call themselves the *Bani Israil*, or the "Children of

Israel," and claim, according to one form of their traditions, to have descended from a family of Israel that lived in Samaria before the first captivity. While there may be, no doubt, elements of error in their tradition, yet to the mind of not a few intimately acquainted with them, there has appeared reason to believe that it is by no means without foundation.\* More definite is the testimony of the Russian traveller, Dantschenko, who published, about a year or two ago, a narrative of his travels in the Caucasus, to the effect that in the interior of that country, he found a tribe of Jews who claimed that they had lived there since the days of the captivity of Shalmanezar. As appearing to substantiate their claim, he further tells us that he found them ignorant of Talmudic literature, as also of the building of the second temple, and that they still were using the old Jewish names in use in the days of the wanderings and of the first kings.† Illustrations might be added, but these will suffice to show that it is by no means so certain that the descendants of the ten tribes no longer exist, as to warrant this confident asser-

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\* See for a brief account of this tradition, the *Encyclopædia Britannica*, article "Afghanistan." The writer, Col. H. Yule, C.B., F.R.G.S., leaves the question of their Israelitish origin undecided.

† So the *N. Y. Evangelist* gives his testimony.



tion, that we cannot expect a literal return of the Jews to Palestine, because the restoration of the ten tribes has become impossible.

It is urged again, and with much plausibility, that if we interpret the restoration of Israel to their land literally, we are then obliged, if consistent, to believe that the whole Jewish ritual will be re-established and made obligatory upon all nations. This, we are reminded, is no less clearly predicted, if we take the letter of the prophets, than the return to the land. Isaiah seems to intimate the observance in that age of the feasts of the new moons;\* Malachi tells us that in every place "incense shall be offered" to God's name, "and a pure offering."† Zechariah tells us that all flesh shall come up year by year to Jerusalem "to keep the feast of tabernacles."‡ Hence it is insisted, if we will understand the restoration to the land in a literal sense, then we are logically obliged to maintain the re-establishment of the whole Mosaic economy, or, at least, of all such parts of it as are specially named in these predictions.

To go into a detailed examination of all the passages that are brought up in this connexion would unduly extend our argument, and weary the reader. But it is not necessary. With-

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\* Is. lxvi. 23.

† Mal. i. 11.

‡ Zech. xiv. 16, 17.

out such detailed interpretation, the following considerations seem to us conclusive against this common objection. In the first place, as remarked above, if the worship of the age after the great restoration were to be mentioned at all, it were most natural, if not necessary, to describe it under those forms, with which alone the Jews of those times were familiar. Again, as above, it is not true, as the objection assumes, that, if we make anything in a given prophecy literal, we are therefore logically bound to make all the rest literal. That can only be true when the cases are analogous. But the two cases before us are *not* analogous. In the first place, the predictions of the return to the land at least involve no impossibility. But that all flesh, in the broadest literal sense of that phrase, should go up "every year to Jerusalem," as Zechariah's words have it, does involve what all candid men will probably admit to be a practical impossibility.\* Here, then, is one clear difference; the one class of predictions involves the impossible, if literally taken; the other does not.

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\* Obviously, however, as regards this particular, the *impossibility* disappears,—though not the *literality*,—if we admit the interpretation of some, that Zechariah here predicts an annual resort of all nations to Jerusalem, in the persons of their delegated representatives.

In the second place, the literal interpretation of the predictions of the return to the land is sustained by a positive argument, scriptural and historical, the very great cogency of which has been repeatedly confessed by very many, who, nevertheless, for whatsoever reason, have not felt able to accept the conclusion. On the other hand, with regard to the predictions of a future worship, in terms of the Jewish ritual, the case is exactly the reverse. In this case the argument from other Scripture, instead of being apparently for it, seems, to the great majority, to be clearly against it. The Epistle to the Hebrews certainly teaches that the *Mosaic* ritual *ceased* when the Divine High Priest, the Anti-type, appeared. If so, then it is plain that no one has any right to interpret any prophecy in such sense as to teach the contrary. Hence it is clear that the two cases under consideration are not analogous, but stand in clearest contrast with each other. To argue, therefore, that because we take the one literally, we are therefore bound to take the other literally also, is to assume that a strict analogy exists, where, in fact, there is not analogy, but contrast. The objection, therefore, falls to the ground, as having no relevancy to the point at issue. All reasonable expositors, on either side of this question, will grant the principle, however they

may differ in its application, that *Scripture must be allowed to interpret Scripture*. Surely no one will insist that if one interpret literally the predictions of Israel's restoration to their land, he is thereby logically precluded from the application of this principle to define, as far as may be possible, the limits of literalism. But, if there be any who, through thoughtlessness or misapprehension, judge otherwise, still we think it of much more consequence that the interpreter of God's Word take heed to check his interpretations by that Word, than to maintain, at all hazards, a reputation for "consistency."

In this same connexion, when all other objections are exhausted, we are often asked triumphantly what, on the literal theory, we will do with the last eight chapters of Ezekiel, which, according to the letter, seem to foretell nothing less than a future rebuilding of the temple on Mount Zion in the Holy Land, and the restoration in it of a sacrificial service? To this question, however, it may be most fairly and reasonably rejoined to those who differ with us, "And what, on your figurative theory, will *you* do with those chapters?" If there is too great difficulty in the interpretation which has been suggested by some eminent and evangelical expositors of



prophecy, that a special form of service will be ordained for restored and converted Israel in that new dispensation which their conversion will inaugurate,—not after the manner, indeed, of the ancient typical sacrifices, which were done away in Christ, but with a retrospective and sacramental intent,\*—if this, we say, be too hard to be received, as very easily it may be; and if we also reject the interpretation of others, which refers those chapters in a conditional sense to the past,† and content ourselves with simply saying that we are not certain what these chapters do mean; does it therefore follow that the whole system of interpretation is false, because in its light we cannot arrive at an infallible understanding of every prediction in the Word of God?

If, indeed, those who reject the literal interpretation had been signally successful in dealing with these difficult chapters, then, truly, one might with reason make it a test of the literal interpretation of the Jewish prophecies, that it should, without fail, conduct us to as clear an explanation of that portion of the Word. But it is, we may safely say, notorious,

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\* Sc Dr. H. Bonar, in *The Coming and Kingdom of the Lord Jesus*, Part II., Chap. ii.

† So Prof. Delitzsch: see his *Messianic Prophecies*, p. 88.

that if the literalist has failed in dealing with these famous chapters, those who oppose him have here failed at least no less signally. And if failure here prove that we must reject the system of the literalist, assuredly, a failure no less conspicuous on the other side, must no less prove that we must reject the other system also. It were hardly wise, then, in the face of the facts, that either side should make the interpretation of Ezekiel, xl.-xlviii., the crucial test of a system of interpretation. Else, we may very possibly find that we shall have to reject all systems of interpretation alike, and give up in despair all study of unfulfilled prophecy as—despite the express command of God to the contrary—many who call themselves Christians insist that we should do. For ourselves, we can only say that whatever difficulties encompass the literal interpretation of the last chapters of Ezekiel and a few other unfulfilled predictions of similar character, to our own mind, they do by no means compare with those which we find besetting us, if we set aside all the positive argument already given in this chapter, as null and void, and assume that, at the most, nothing more is predicted for Israel than that somehow, at some time, they shall all be converted to the Messiah, and then be merged as a nation in the general body of Gentile believers.

It has even been objected further, by some, against the literal interpretation of the prophecies of Israel's future restoration, that in that case we are obliged to take literally all that is foretold in connexion therewith, of marvellous physical phenomena to accompany that restoration. Such, for example, are the earthquake and the cleaving of the Mount of Olives, the levelling and the elevation of the land in Palestine "from Geba to Rimmon," predicted by Zechariah;\* the destroying of the "tongue of the Egyptian sea," predicted by Isaiah,† etc., etc.

To this we answer that the objection can only be of force upon one of two assumptions; namely, either that a miracle is impossible, or that God has elsewhere declared that there shall be nothing miraculous in connexion with the restoration of Israel. The former position can only be maintained by an unbeliever in the inspiration of the Scripture. As for the latter, we ask, *where*, in the Word, has God declared that He will work no miracle in the day of Israel's restoration? As regards the special predictions instanced, it may be further noted that the special phenomena which are predicted are not even in themselves impossible. Physical convulsions and consequent changes far more extensive and stupendous have often taken place

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\* Zech. xiv. 4, *et seq.*

† Is. xi. 15.

in time past. Neither is it beyond the power of the God of Israel, the God who made the earth and the heavens, to produce such changes, if He please. How, then, can any man who calls himself a Christian, venture to maintain that the occurrence of such events is impossible, and that an interpretation which makes the prophet predict them is, therefore, to be rejected?

Indeed, this objection proves, if anything, then quite too much for any but a rationalist. For that miraculous phenomena should happen in connexion with redemptive history in the future can only be held incredible on grounds which equally forbid us to believe that such events have ever occurred in the past,—a position which too many so-called expounders of Scripture in modern times have not hesitated to maintain. But Christians, at least, must believe that the God who “divided the Red Sea into parts, . . . and made Israel to pass through the midst of it,” in an age that is past, is certainly equal to destroying the tongue of the Egyptian sea in the future, as Isaiah assuredly says that He will. If it was not inconsistent with the method of the divine government thus to interpose in the redemptive exodus of the past, why should it be any more inconsistent therewith that He should thus inter-



pose in the greater exodus of the future? Rather should we, in the light of the history of redemption, argue from the examples urged for the literal interpretation, than against it. It stands on record that three great crises of Israel's history, the exodus, the crucifixion, and the destruction of Jerusalem, in A.D. 70, have been signalized by preternatural portents in physical nature. One final consummating crisis in the history of that people is predicted as yet to come; and when the prophets tell us that then also, again, even material nature shall witness the presence and the power of Jehovah, God of Israel, is it not plain that all the analogy of the past is for the literal understanding of such words, and of the prophecy with which they are connected, and not against it? Stands it not plainly written, "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things"?\* What possible objection can there be to supposing that these words mean exactly what they say? A system of interpretation which professes to receive with unquestioning faith all accounts of a supernatural work of God in nature in ages long gone by, and yet strenuously denies the probability or possibility of any like interventions in the future, is, to our mind, beyond com-

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\* Mic. vii. 15.

prehension. To say that all who thus interpret prophecy are rationalists, would no doubt be unjust; but wherein the assumption, which only can give force to this objection to the literal interpretation of *prophecy*, differs from that which unbelievers apply to test the verity of the redemptive *history*, full as it is of miracle, we are quite unable to see.

Others there are, again, who object to the literal interpretation of the restoration prophecies that, if it be granted, then we are logically compelled to admit that a theocratic government is yet to be set up on earth over Israel and the Gentiles. That this may be so, we are by no means concerned to deny. That, however, *if* this be so, it is a fatal objection to the system of interpretation, which should warrant us in setting aside all the positive argument we have considered, it is not easy to see. To prove this, it would be necessary to prove that such a theocracy is either impossible, or undesirable, or contrary to God's revealed plan for the future. That it is impossible, no believer in the Scripture can affirm; for, according to the Scripture, there has been a theocratic government on earth already, even over this same people Israel, whose only King and Lawgiver at the first, was God. What has been once is not impossible.

Is it, then, undesirable that there should ever be a theocratic government for man again? Are man's modern experiments in self-government, his republics, democracies, and constitutional monarchies, such an undoubted and admirable success, that even a theocracy could not be better? Or is there any sign apparent that they will yet become so perfect that even a theocracy would not be an improvement? Such questions answer themselves. Is it, then, perhaps revealed that however possible and even desirable, yet God has sovereignly determined that He never will give to sinful man again the blessing of a theocratic rule? Where in all the Bible is there a single clear declaration to that effect? There are very many which, if taken to mean simply what they say, declare that this is God's most gracious purpose; where is one equally clear to the contrary? And if not, where then is the point of this common objection?

But then we are told that the literal application of all these prophecies to a return of the Jews as a nation to the land of their fathers, compels us also to believe, according to the same prophecies, that the Jewish nation, in the future, when converted, will be exalted to great temporal power and eminence above all the Gentile nations; which, we are told, is utterly inconsistent with the spirit and express teachings

of the Gospel. And in proof of this latter assertion, are commonly quoted those words of Paul, "In Christ Jesus there is neither Jew nor Greek." \*

But this argument unaccountably overlooks the obvious facts of the providence of God, and rests on a misunderstanding of the Scripture. As for the providence of God, is it not plain that no equality of nations, as regards the privileges of redemption, has ever carried with it equality in everything else? Is it not a fact, for example, that the Anglo-Saxon race is at the present time exalted, both as regards religious privilege and commanding political influence, to a kind of primacy among the races of mankind? But if the present exaltation of the Anglo-Saxon race in these respects, be not inconsistent with the principles of the Gospel, why, forsooth, should it be inconsistent therewith that any other race, and, most of all, the Jewish race, should be—when converted to God—exalted in power and privilege above all Gentile nations, as assuredly the Word of God, so far as the letter of its predictions goes, declares they will be? Why, in a word, should it be held quite *consistent* with the grace of the Gospel that the American or English nation

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\* Gal. iii. 28.



should be exalted in temporal blessings above other nations in the present, and yet utterly *inconsistent* with the grace of the Gospel, that repentant Israel should be thus exalted in the future?

And as the objection before us is not sustained by the providence of God, so neither is it by His Word. We read, indeed, "In Christ Jesus there is neither Jew nor Greek"; and that teaches, in the opinion of not a few theologians, that the Jews, when converted as a nation, must be amalgamated with the Gentiles, and that their national existence will cease; because, otherwise, we should have to believe that they would have, as a nation, a higher place of privilege than the Gentiles. But let us not stop, as the wont is, in the middle of the passage, but read on and see whither this line of argument will conduct us. "Neither Jew nor Greek, *nor male nor female*"! Are these last words, then, also meant to teach that the distinction of sex is done away in Christ? And if not, then how does the previous clause teach that national and racial distinctions, as between Jew and Gentile, will be done away in Christ, so that the Jews will not, when converted, remain a separate nation?

Nor does the passage cited even warrant the inference that a future *exaltation* of the con-

verted Jewish nation, is inconsistent with the principles and spirit of the Gospel. For the equality of male and female in the Gospel, was not so understood by Paul, but that he also taught, and that with emphasis, that the man was "the head of the woman," \* and that she was therefore to "submit" herself to the man, and "be under obedience." † If, then, these words to the Galatians do not teach that the exaltation of the man above the woman is done away in Christ, how can any one justly infer that the previous clause teaches that, according to the Gospel, the Jewish nation cannot, when converted, be exalted in power and privilege above the Greek or any other Gentile people? This common objection to the doctrine of the literal restoration of the Jews has thus as little or even less basis than the foregoing.

Others again there are, and that very many, who would have us dismiss the subject of these Jewish prophecies altogether. They ask—often with ill-concealed impatience—What in any case does it matter how we understand these prophecies? Of what possible practical consequence can it be, whether we understand them in one way or another? To this we answer, in the first place, that the objection, as thus often put,

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\* 1 Cor. xi. 3.

† 1 Cor. xiv. 34.

is irreverent. It implies that God has filled up a very large part of the Bible with predictions which are of no practical use. Does it befit us ignorant sinners thus to sit in judgment over God's Word? Is it likely that God has revealed what we need not concern ourselves to understand? Should we not rather infer that since, undeniably, very great prominence is given in the Bible to this restoration of Israel, it must be, in the mind of God, a matter of *great* consequence, which it concerns us *much* that we rightly understand? Nor is the practical importance of a right understanding of these prophecies hard to show.

It is of great importance, in the first place, because these same prophecies everywhere announce the most overwhelming judgments as to fall upon the Gentile nations in connexion with Israel's future restoration. If the predictions of blessing for the Jews are to be taken literally, then beyond doubt the predictions of judgments at that same time to be visited on the Gentile nations, must be taken literally too. And if this *should* prove to be the true interpretation, then because of a false theory of interpretation to have drifted into such days of trouble unawares and be taken by surprise, must plainly be a very serious thing. If judgment is decreed from heaven against this guilty

world, and if only a single nation has the promise, as a nation, of being carried safely through it,\* then it cannot but be of immense importance for us Gentile Christians generally that we know it and proclaim it to the church, and to this self-satisfied, Christ-rejecting world.

And this leads us very naturally to a further reason, which is given by the inspired apostle, for the importance of a knowledge and right understanding of the predictions of the Word concerning God's purposes with Israel: namely, that we Gentiles "be not wise in our own conceits."† According to the apostle Paul, therefore, a right understanding of God's purposes of future grace to Israel, is a divinely ordained means to keep down among us Gentiles, our overweening national and ecclesiastical pride. Never had this reason more of force and weight than in our own time.

Again, the question of the interpretation of these prophecies concerning Israel's restoration, is of no small consequence in an *apologetic* way. Prof. Kuenen refers to these as yet unfulfilled prophecies of Israel's restoration as conclusive proof of his position that many of the so-called predictions of the Old Testament have failed, and therefore we have no evidence

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\* Jer. xlv. 27, 28.

† Rom. xi. 25.



therein of supernatural inspiration. His proof is, in a word, simply this, that Israel has never been restored, and that the restoration has now become impossible; *ergo*, the prediction is a failure. Now it is plain that what answer the Christian apologist will give to this line of argument, will be determined altogether by the interpretation which he gives to the prophecies assailed. To grant so readily, as some have done, the premise of the rationalists, as given above, admit the impossibility of a fulfilment now in any literal sense, and then insist upon a "spiritual sense," as the true and exhaustive fulfilment of the prophecy, and the only way of escaping the conclusion which unbelief seeks to force upon us, seems to us as perilous as we believe it to be premature and unnecessary. Not thus, in our judgment, will unbelief be silenced, and the battles of the Word be won. Yet, if one reject the literal interpretation of these prophecies, this is the best that can be done!

But, on the other hand, if we hold to the literal interpretation, although it doubtless will not free the defender of the truth from all difficulties, and something will still be left to faith, yet we submit that it puts him at a great advantage as regards the assault of unbelief. We *deny* utterly, and shall show, further on, solid historic *reasons* for *denying outright* the bold

assertion of Prof. Kuenen's premise, that the fulfilment of many prophecies in the literal restoration of the Jewish nationality in Palestine has now become impossible! Against this assertion we place the practically unanimous testimony of the secular press of Christendom, that such a restoration is—even in this late day—quite possible, if not desirable; and that, therefore, the assertion of unbelief to the contrary, however necessary to the maintenance of a theory, is, at least, quite premature, and the consequent conclusion against the inspiration of the Word of God, unproven.

The apologetic importance of this question of interpretation is further apparent in its bearing on the question of missions to the heathen. It is constantly objected that missions never have converted the world, and thence that a world-conversion is not to be expected. We are pointed to the obvious fact, that not even in countries like Europe and America, where the Gospel has been preached for centuries, is there any sign of anything like a *universal* conversion, in the Bible sense of that word. Hence, it is argued, missions are a failure, and may as well be abandoned. Much might be said in answer to this. Especially would we insist, for example, that the argument tells *a fortiori* against all Christian work for saving

men in Christian lands; since statistics clearly show that, in proportion to laborers and money employed, results in conversion are less—*e.g.*, in Great Britain and the United States—than in the foreign mission fields. But, in the line of the argument of this book, it is of importance to observe that, apart from all other considerations, a right understanding of the position of Israel in God's plan of redemption for the world, deprives this objection at once of all its force. For if God has indeed, as we believe, revealed in His Word that it is *not in His purpose* and plan that the nations shall, *as nations*, turn unto His Son *until* first all Israel shall be saved, then obviously it is quite irrelevant to object that God has not accomplished *prior* to Israel's restoration, that which He has only promised to bring to pass *after* that event. Meantime, the present preaching of the Gospel is accomplishing exactly what God before said that it should accomplish; namely, taking out from the Gentiles a people for His name.\* Where, then, is the failure?

But, besides the practical bearing of this question of the literal interpretation upon missionary work in general, it is of special consequence in its relation to evangelistic work among the Jews. Men often go to the Jew and be-

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\* Acts xv. 14.

gin to argue with him, as well they may, by calling his attention to the stern literality with which the predicted curses have fallen on his nation, ever since their rejection of the Messiah. He perhaps rejoins by referring also to those other predictions which tell of a coming restoration of his nation in the kingdom of Messiah, when they "shall be the head, and not the tail,"\* as now. He is told at once that he quite misunderstands that class of prophecies; that *they* refer only to spiritual, and not to any temporal blessings; that, in fact, they are fulfilled and are still fulfilling in the Christian church, and are not for Israel as a nation at all, not even when repentant! Is it strange that an exegesis like this, which insists upon applying to the Jew all the curses upon Israel in a very literal sense, and yet upon appropriating to the Christian church all the blessings promised Israel in a spiritual sense, and then tells the Jew that *that* is the doctrine of the Gospel,—is it strange that it has not commonly convinced the average Jewish mind?

Or again, we point the Jew, with good reason, to the amazingly literal fulfilment of the many predictions of a suffering Messiah, who should be both priest and sacrifice, in the person and work of Jesus of Nazareth. But "Ah,"

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\* Deut. xxviii. 13.



he rejoins, "the same prophets also tell us that the Messiah is to reign, even on the throne of David, over the seed of Jacob. Where is the fulfilment of all that in your Jesus?" At once he is told with all assurance that while all about the sufferings of Messiah must be taken literally, and in fact has been so fulfilled, yet, on the contrary, all about his reigning over Israel, is to be taken only in a spiritual sense; that the kingdom is a spiritual one only, in the hearts of believers; that the throne of David, on which Messiah was to rule, is the throne of God the Father, to which Jesus was exalted; that the house of Jacob, over which he was to rule, is the church which he has founded; in a word, that all about the *suffering* must be taken in a *literal* sense, but all about the *reigning* in a *spiritual* and figurative sense! Is it strange again that such a method of interpretation does not convince the Jew? Why, he may well ask, have we not as good a right to explain away the literality of the sufferings, and insist on the literality of the reigning, as you Christians have, to explain away the literality of the reigning and insist on that of the suffering?

But if, on the contrary, when the Jew asks about the blessings promised to his nation, and the predicted reign of the Messiah, we can admit, in accordance with the truth of

Scripture, that as the curses, so the blessings, and the sufferings, so the reigning of the Messiah shall be literal also, we have him at a great advantage. Instead of being guilty ourselves, in interpreting the Scriptures, of exactly the same inconsistency, reversed, that he is, we are now consistent, and can insist, with reason, that the orthodox Jew, who stands so firm in his faith as to the literal fulfilment of the predictions of the glory of Messiah's reign, and of the glory of his nation in that reign, shall not stop there, but also, according to those same principles, admit that the predictions of a suffering Messiah, yet to be recognized in penitence by Israel which pierced him, must be taken in a literal manner also. Then, and then only, are we logically conducted to that very argument which the apostle Peter used when he exhorted the Jews, "Repent, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ who hath been appointed for you, even Jesus; whom the heavens must receive until the times of the restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began." \*

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\* Acts iii. 19-21, Revised Version.

And the force of these observations is abundantly borne out by experience. The Revs. Andrew A. Bonar and Robert Murray McCheyne, sent many years ago by the Assembly of the Free Church of Scotland on a mission of inquiry as to the spiritual condition of the Jews in Syria, Palestine and Eastern Europe, in the narrative of their observations and experiences afterward published, enumerating the qualifications which they judged necessary for him who would labor successfully among the Oriental Jews, used these words : " A missionary (to the Jews) ought to be well grounded in prophecy, and he should be one who fully and thoroughly adopts the principles of literal interpretation, both in order to give him hope and perseverance, and in order to fit him for reasoning with Jews." \* To the same effect, a recent writer refers to the present Bishop of Ripon, England, as authority for the statement that there are at present among the clergy of the Church of England no less than three hundred presbyters and four bishops who are converted Jews, every one of whom was brought to the reception of the truth under the influence of Christian teaching according to the

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\* *Narrative of a Mission of Inquiry to the Jews:* Presbyterian Board of Publication, Philadelphia, p. 193.

literal interpretation of the prophecies.\* In the light of such facts, it plainly becomes a very serious matter that we see to it that we do not, by our own misinterpreting of Scriptures, become the unwitting occasion of still further confirming the Jew in his misinterpretations, and his almost inveterate prejudice against the Gospel.

But the great practical consequence of our belief one way or the other, regarding the literal fulfilment of these promises to Israel, will perhaps most of all be evident, when we remember that the prophets everywhere connect with their fulfilment very closely, a glorious revelation of Israel's Messiah in judgment. If we will be logical and consistent, then, as already suggested, as we interpret the predictions of the restoration, so shall we interpret those of the coming and kingdom of Messiah, which so often go with them. If we explain away the restoration as merely spiritual and figurative of something else, then plainly we are logically bound to treat the predictions of the coming of Messiah in like manner—as, alas! so many have done—and make that coming of Messiah a symbol of something else, which, whatever it be, is *not* an

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\* In *The Theocratic Kingdom of our Lord Jesus, the Christ*. By Rev. G. N. H. Peters. New York : Funk & Wagnalls, 1883



appearing of the Lord upon the Mount of Olives. On the other hand, if we are consistent, if we admit that the restoration of Israel to their land, is to be literal and national, then the appearing of Israel's King, which is again and again represented as accompanying that restoration, must after the same analogy, be also literal, personal and visible. Whatever be the truth, then, on this subject, it should be plain enough that in no case can it be a matter of no practical consequence, as so many insist, what a man may believe as to this predicted restoration of the Jews. So far from this, our belief upon this point will be almost sure to settle for us many other momentous questions of Scripture interpretation, and determine all our anticipations as to the future course of human history.

But it has come to pass in our day that God has been giving, if we mistake not, new confirmations, most impressive and suggestive, and, as it seems to us, well-nigh irresistible, of that interpretation of His Word for which we have argued. In this respect the history of the Jews for the last hundred years reads us a lesson which, little as it has been noted by the most of Christians, cannot but awaken very deeply stirring thoughts among all those who believe that God, the God of the prophets, the God of

Abraham, Isaac and Jacob, still lives and works, despite the unbelief of men, in human history, and hath by no means cast off His people "which He foreknew." The history of the Jews for the past hundred years has been such as to afford what some, at least, find themselves compelled to recognize as almost conclusive evidence of a literal fulfilment of the ancient promises to Israel already begun. What reason in fact there may be for such a conviction, the reader will be able to judge, when we review the nature and extent of the historical facts in question. To that examination we devote the next chapter.

## CHAPTER IV.

### THEORIES AND FACTS.

“And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.”—Luke xxi. 29, 30.

THE ultimate test of every theory is fact. The ultimate test of every theory of prophetic interpretation is, in the nature of the case, the fact of fulfilment. Thus, also, is it with the question whether or not the promises made to Israel in the prophets, of their future deliverance from their subjection to the Gentiles, and their reinstatement in more than their pristine glory, in their own land, are to be taken in their verbal and literal sense; this, also, must be brought sooner or later to this same test. The question, therefore, is of great interest and practical consequence, whether or not we are yet in a position to apply to the theory of the literal interpretation of these promises, at least in some tentative manner, this crucial and decisive test.

To the examination of this question, we devote the present chapter.

Let it be noted, first of all, that both the intimations of Scripture, and the analogy of past fulfilments of prophecy, make it highly probable that the restoration of Israel, at whatever time and in whatever manner it take place, will be a *gradual* process. The promised restoration from Babylon occupied nearly twenty years; the prediction of the subjugation of the whole nation to Gentile power, was fulfilled, not all at once, but in a long series of events, covering about a hundred and eighty years. The various events predicted in connexion with the future restoration of the Jews, are so numerous, and of so complicated a character, that it is made the more probable that the restoration also, if it is indeed to take place, may follow this analogy, and, like the subjugation of the nation, occupy a very considerable length of time.

Thus, since the reinstatement of Israel in their land, is only one of the many events foretold in connexion with their restoration, and that, too, apparently almost the last in order of fulfilment, it becomes very possible that,—if the literal interpretation should be correct,—then, some time antecedent to such re-establishment of the nation in the land, we might see so clear and evident beginning fulfilment



of other predicted events connected with the great restoration, as practically to settle the question of the literal interpretation of the whole group of restoration prophecies. Such a series of events, all looking and tending toward the literal restoration of the Jews, when fairly and unmistakably initiated, would plainly make it as good as certain that, like the predictions of the curse that was to fall on Israel, and those of their final conversion, so all the remaining predictions of the Scriptures touching the reinstatement of the nation in the Holy Land in power and glory, and all the momentous events predicted to accompany and follow that restoration, were to receive a no less literal fulfilment, against the day that the "times of the Gentiles" should have fully run their course.

And so it becomes a question, not of mere vain curiosity, but of exceeding great importance in its bearing both on our interpretation of the Scripture, and on our anticipations for the future of the world and the church, whether we are as yet able to apply to the interpretation of any of these Jewish restoration prophecies, this crucial test of fulfilment. The inquiry, be it carefully observed, is not one which involves any "speculation" as to the future; it has simply to do with a matter of historic fact.

“Speculation,” by the very nature of the question proposed, is excluded. We have only to ask,—“Have any signs and beginnings yet appeared, of a literal fulfilment of the ancient promises to Israel, such as, if the literal interpretation of those promises be correct, we have sooner or later to expect? Are there any signs of such a deliverance of the Jews from their oppressors, and of the possible approach of such a return of the nation to their land, as the prophets—in words at least—everywhere predict, will take place in the latter day? What are the facts of the recent history of Israel as bearing on this point?”

The answer which history gives to this question, is clear as the sunlight. That answer is, without doubt, affirmative. It is the indisputable fact that for now more than a hundred years the Jews have been steadily rising out of that depth of subjection and abasement in which they had lain for centuries; and that concomitant with this, have appeared among both Jews and Gentiles, many other exceptional phenomena predicted by the prophets, as to accompany or usher in Israel’s final restoration. The facts which support this assertion are most impressive when we look at the past, and *full of very solemn omen* as to the swiftly approaching future.

1. Of these facts, the first to be mentioned is the *civil emancipation* of the Jews, which has been one of the remarkable events of the history of our age. The servile and debased condition under which the Jews existed, almost everywhere and always, from the beginning of the present Roman dispersion, we have already sufficiently set forth. The prophetic word, "oppressed and spoiled evermore," graphically represents their general history, until quite recent times. But a wonderful change has passed, and is still passing, on the condition of the "scattered nation." The Lord had said concerning Israel, that "in the latter days" He would "break the yoke of the Gentiles from off his neck, and burst his bonds."\* It is a fact which cannot be denied that for the past hundred and thirty years the world has been witnessing a most literal fulfilment of these words. The past century, in particular, has seen a deliverance of the Jews from Gentile oppression, which, although not yet complete, is without a precedent since the beginning of our era, and as wonderfully corresponds to the letter of prophecy, so far as it has yet advanced, as did the fulfilment of the predictions touching the dispersion.

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\* Jer. xxx. 8.

The first act in the modern emancipation of the Jews was the enfranchisement of the Jews in England in 1753. It is true that the act at that time did not long remain in force, for the pressure of public opinion in England compelled Parliament, in the next year, to repeal the law of Jewish naturalization. We note the fact, however, none the less, as it proved to be the first formal indication of a change in public opinion regarding the Jews, which, as we shall see, was soon to secure their emancipation from their bondage to the Gentiles, through the largest part of Christendom. But this initiation of the work of Jewish emancipation in England, was not all, nor, in its bearing on the status of the Jews in Christendom, was it the most significant event of that decade.

Simultaneously with this movement in England, appeared two men on the continent of Europe—the one a Jew of Germany, the other a Gentile (a Frenchman)—who were destined in the providence of God to do more than any other two individuals in preparing the way both of Jewish deliverance and of judgment on the oppressing Gentiles. These men were Moses Mendelssohn and Voltaire. It was in 1755 that Mendelssohn published the first of those writings which speedily secured for him recognition as among the foremost of the literary



men of his time. About the same time Voltaire, followed by Rousseau and the Encyclopedists, began to publish those writings which had so much to do in bringing about, a generation later, the great French Revolution, in which awful convulsion the chains fell from the limbs of Israel, wherever the victorious arms of France appeared, and Jews began once more to be accounted men.

Mendelssohn prepared the way for the great change that was so soon to pass on Israel, both by his influence on his own people, and by the effect of his life and work upon the sentiments and prejudices of the Gentile peoples of Europe. Till his day, the Jews, in a proud isolation, had held themselves in a great measure aloof from the thought, and even from the language of their merciless oppressors. Many of the most eminent rabbis in Central Europe could not even speak the vernacular German of the people in the midst of whom they lived, and those who could speak it, for the most part used a barbarous Hebrew-German patois, which everywhere exposed them, not without reason, to ridicule and contempt. It was Mendelssohn, first of note among the German Jews, who ventured to enter the profane precincts of Gentile literature. While none the less familiar with his native Hebrew, he became a master of the

classic German, and so, by his writings, brought the German Jews, for the first time, into contact with the Gentile life and thought, of which the German language was the channel. The result was the development, among the younger Jews, of an interest hitherto unknown, in that German literature in which their fellow-Israelite had achieved such success. Thus, after the isolation of centuries, they began to feel the full force of the influence of German thought and culture, and so were gradually brought into a position to exert in turn that mighty influence on the Gentiles, which was long ago predicted by their prophets for the latter day, and the remarkable beginnings of which, as we shall see in the sequel, have begun to be so marvellously felt in our own time.

Besides this, again, Mendelssohn, by his notes upon and translation of the Pentateuch, as also by his constant protest against the authority of the synagogue to interfere with the right of individual opinion in religious matters, initiated a great movement against the old rabbinical Judaism which had for so long a time stood as an impassable barrier between the Jews and the Gentiles. Thus, quite without intention of his own, he became the immediate author of that whole rationalistic tendency which has come to have in our day so

great prevalence and power among the Jews, especially of the so-called reformed synagogue.

As Mendelssohn did so much to bring his people, in various ways, nearer in sympathy to the Gentiles, so, on the other hand, he did scarcely less to enlist Gentile sympathy for the Jew. His rare intellectual endowments, together with the singular attractiveness of his personal character, did very much, among the influential circles of Europe, to diminish that indiscriminating prejudice of ages, which could believe no good thing of a Jew. How much he influenced Gentile thought and action, we can appreciate when we recall his intimate relations with such men as Lessing, Goethe, Chancellor Dohm, and Mirabeau. And the active influence of Mendelssohn dates from the same decade which saw the initial act of Jewish emancipation in England.

In the same decade, and almost in the same year, began also the public work of Voltaire and his fellows. Voltaire fiercely hated the Jews, and yet no one did more to prepare the way for their emancipation. He did this, first, in that, by his merciless ridicule of Christianity, he weakened among the masses the power of those religious motives which had had so much to do in keeping alive the burning hatred of the Jews, as the crucifiers of the Lord, and so

incited men to bloodiest persecution. Then again, it is plain that the doctrine of the absolute equality of men, without regard to race or creed, and the consequent doctrine of the equal rights of all men, so sedulously propagated by Voltaire, Rousseau and others, involved, as its inevitable practical issue, the emancipation of the Jews from all exclusive burdens and odious discriminations. Thus, from that decade, dated another great movement, leading surely, though then unseen by man, to the deliverance of the Jews from the oppressions of the Gentiles.

So clearly and indubitably does the middle of the last century mark a turning-point in this respect in the history of the Jews, that the eminent Jewish historian, Prof. Grätz, in his great work on "*The History of the Jews*," dates the beginning of the fourth and last of the periods into which he divides Jewish history, from 1750 A.D., and introduces that part of his work with the following words,—words which, in the light of the present argument, are very suggestive :

"Can a nation be born in a day? or can a nation be born again? . . . Yet in one nation a new birth appears,—a resurrection out of a state of death and apparent corruption;—and that in a race which is long past the vigor of youth, whose history numbers thousands of years. Such a miracle deserves the closest attention



of every man who does not overlook all wonderful phenomena. Mendelssohn had said at the beginning of this period, 'My nation is kept at such a distance from all culture, that one might well doubt the possibility of any improvement.' And yet she arose with such marvellous quickness out of her abasement, as if she had heard a prophet calling unto her, 'Arise! arise! Shake off the dust! Loose the bonds of thy chains, O captive daughter of Zion!'"\*

The effect of these diverse influences soon became manifest in a practical way. The policy which had for centuries been pursued by Christian nations toward the Jews, was first reversed by the United States of America, who embodied in their fundamental law, from the very birth of the nation, the principle that all men, without regard to creed or race, Gentile and Jew, should be held equal in right and privilege before the law. In Europe the new and decisive movement began in 1783, when Joseph II. of Austria sounded the signal of the approaching revolution, in an edict of toleration, liberating the Jews throughout his dominions from the oppressions of centuries. By this decree the odious "body-tax" was abolished, and most of the vexatious restrictions upon them,—such as, for example, forbade the Jew to wear a beard, or to leave his house on the festival days

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\* *Geschichte der Juden*, xi. Bd., S. 1, 2.

of the church, or to frequent places of pleasurable resort, etc.,—were removed. All the schools and universities of the Austrian empire were thrown open to the Jews. The spirit of revolution was now abroad. The air was full of voices presaging impending change. In 1784, Louis XVI. of France also abolished the body-tax, which reduced the Jew, as far as possible, to the level of a beast. In 1787, Frederic William of Prussia repealed many of the oppressive laws against the Jews, which Frederic the Great had enacted. The Academy of Metz convened an assembly for the express purpose of considering the best means of improving the condition of the Jews, and the Abbe Gregoire, —under the inspiration, it is said, of the great Mendelssohn,—published his famous prize essay on the same subject. In 1788, Louis XVI. appointed a royal commission, with Malesherbes at the head, “to remodel on principles of justice, all laws concerning the Jews.”

So things were going on, when the French Revolution, with all its unprecedented terrors, burst upon bewildered Europe. The Lord had said by the prophets, that when the hour of Israel's deliverance should come, He would make them that had oppressed her, “drunk with their own blood,”\* and that He would then take the

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\* Is. xlix. 24-26.

cup of trembling out of the hand of Israel, and “put it into the hand of them that had afflicted her.”\* And so, as every one knows, it came to pass at that time. The great time-piece of the dispensation struck the predestined hour, the great revolution began, and Europe was straightway filled with fire and blood. Throne after throne went down in flame and judgment; and, as the thrones of the Gentiles fell, everywhere fell with them the chains of ages from the limbs of Israel.

In the almost universal massacres in France, the Jews alone, it is said, commonly escaped harm, and even in “the reign of terror” passed unhurt, like Israel of old in the days of Egypt’s plagues. The great Napoleon arose, the impersonation of the new order of things, and at his side, amid the smoke of battle, appeared the forms of Jewish marshals leading his armies against the oppressors of their nation.† It was a solemn reminder of the words of the prophets, and might almost seem an omen of a more awful day yet to come upon the earth, when it

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\* Is. li. 22, 23.

† According to Lord Beaconsfield, a number of the marshals of Napoleon were Jews. He says, “Several of the French marshals, and the most famous—Masséna, for example—was a Hebrew; his real name was Manasseh.”—*Coningsby*, ii. 203.

is said that the Lord shall make Israel His battle-axe, to break in pieces the nations.\* The revolution had little more than begun, when the Jews of France sent in a petition to the National Assembly, asking that they might be admitted to the full rights and privileges of citizens of France, on the basis of those principles of "liberty, equality, and fraternity," which the revolution represented. The petition was granted, and in France the emancipation of the Jews was complete. As the revolution spread over Europe, with it went everywhere the proclamation of liberty to the Jew from the bondage of the centuries, and one country after another followed the example of France. So things went on until 1799, when Napoleon, then on his Syrian campaign, startled the world by a proclamation summoning the Asiatic Jews to rally round his standard in Palestine, and promising to give them the Holy Land, and to restore Jerusalem. Thousands, we are told, gathered about this would-be Cyrus, but with the failure of his campaign in Syria, this project fell through.† "The fulness of time" had not yet come. For all this, however, the work of Jewish emancipation still

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\* Jer. li. 20.

† See Grätz: *Geschichte der Juden*, xi. Bd., S. 236.



went steadily on. In 1805, Alexander I., of Russia, revoked the edict by which the Jews had been excluded from the dominions of the Czar, and they now returned in such numbers that it is supposed that at the present time about one-third of all the Jews in the world, are found in the Empire of Russia. In 1806, the Jews were made citizens in Italy and Westphalia, as they had been some years before in Holland and Belgium, and were formally recognized as a religious body by Napoleon, in his convocation of the great Sanhedrim. In 1809, Baden, in 1813, Prussia, and also Denmark, followed the other States of Europe, in giving civil liberty to their Jewish subjects. And finally, as the last throes of this great earthquake died away, the Congress of Vienna signalized the introduction of the new state of things as regards the Jewish nation, in that all the contracting powers there formally pledged themselves to turn their attention to the improvement of the condition of the Jews throughout Europe. Since that time, while there have been now and then brief periods of reaction in various countries where the Jews have been more or less fully emancipated, such as we have lately seen in Germany and elsewhere, yet the Jewish emancipation movement has only thereby for a brief season been checked, but never arrested.

In England, successive Acts of Parliament, in 1830, 1833, and 1835 removed, one after another, restrictions under which the Jews had labored; but it was not until 1858, upon a tenth attempt, that their full equality was conceded, when they were at last made eligible to election to Parliament. In Russia, the work has made as yet but little progress. The ukase of 1835 somewhat limited their oppressions, but lately, as every one knows, the anti-Jewish feeling has broken out in Russia, with a fierceness that reminds one of the darkest days of the Middle Ages. What the possible final bearing, however, of this state of things may be, on the broad question of Jewish restoration, will appear more clearly in a subsequent part of this historical review. The Mohammedan power, whether Saracen or Ottoman, which has now for almost 1,260 years held the Holy Land, has treated the Jews, on the whole, more justly than the so-called Christian powers of Europe. In 1844, through the influence of the Jewish noblemen, Cremieux and Montefiore, seconded by the representations of the governments of England and France, a firman was secured from the Sultan of Turkey, pledging to the Jews protection from persecution throughout his dominions, including of course the Holy Land. In 1848, again the Gentile monarchies shook to their

foundations. Again, and more than ever before, the emancipated Jews appeared in the forefront of the revolution, leading and ruling, where for ages they had only been ruled. In France, appeared in the government, the Jews Fould, Cremieux, and Goudchaux; in the provisional government of Venice, the Jew Pincherle was a leading member; in Berlin, Jacobi was leading the opposition; in the Parliament of Frankfurt, the Jew Riesser was the vice-president; in Austria, Fischhof appeared at the head of the government after the flight of the court, while Adjutant Freund, afterward and more widely known, under the Sultan, as Mahmud Pasha, was leading the troops in the Hungarian insurrection.\* But the final judgment of guilty Christendom, which many thought then to be at hand, was again deferred; nor have we yet, to the present time, seen any general movement of a like destructive character. This warning judgment, however, marked another great advance in the deliverance of the down-trodden nation, and in the overthrow of their oppressors. The revolution of 1848 finished

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\* For a somewhat fuller account of the position of the Jews at this time, see an article in the *National Quarterly Review*, for July, 1880, on "The Political Future of the Jews," to which we are indebted for some particulars.

up the work of the emancipation of the Jews in several instances where its full completion had long lingered. Since then, the Jews in Prussia have had the same privileges as other citizens, and the last vestige of a distinction before law between Jew and Gentile, then passed away. When, in 1870, Bismarck finally consummated the unification of Germany,\* the same position was secured to the Jews in the other States of the German Empire. In England, as already remarked, the *finale* lingered until 1858, when the last restriction which debarred Jews from the highest position in the Government was done away.† In 1867 Turkey gave the Jews, for the first time in centuries, the right to own, in common with other foreigners, real estate in the land of their fathers. In 1870, with the overthrow of the temporal power of the Pope, their humiliation in Italy ended. In 1878, the Congress of Berlin made the full emancipation of the Jews in Roumania, the condition of the promised autonomy.

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\* In the treaty of Nov. 23d, 1870, between Bavaria and the Confederation of North Germany.

† In that year the last prohibition was removed, but the action was perfected in 1860, by an additional proviso to the effect that when the parliamentary oath should be given to the Jew, the words, "on the faith of Christian," to which he naturally objected, should be omitted from the usual form.



Many other facts remain to be noticed hereafter ; but, pausing here for a moment, is it not already quite plain that the question proposed in the beginning of this chapter, must be answered in the affirmative? God had promised by the prophets that, as one part of the great restoration, He would, in the latter day, break the yoke of the Gentiles from off the neck of Israel, and burst their bonds. It cannot be denied that, for the past hundred years or more, the world has been witnessing a literal fulfilment of that ancient prediction. The change in the civil position of the Jews throughout the largest part of Christendom, has, indeed, been one of the most characteristic features of the history of this century.

It is a fact, then, that God has undoubtedly begun to fulfil the predictions of the restoration of the chosen nation, in a manner as literal as that in which He had fulfilled all that He had threatened against them. It is true that the complete fulfilment of the promises to Israel, has by no means yet been reached. It is even conceivable, however improbable, that this emancipation movement should cease, or be reversed, and the Jews everywhere be remanded to their former servile position. Yet are not the facts before us such as should make those unbelievers pause, who, with Prof. Kuenen and

others, in support of their "historico-critical" theory of prophecy, whereby all evidence of foreknowledge and inspiration is eliminated, refer so confidently to the alleged non-fulfilment of these Jewish promises? Is not such an allegation at least a little premature?

And, again, are not these same facts of weight also against the theory of many believing theologians, who assure us that now, in the Christian dispensation, all the promises concerning the temporal restoration of the Jews, have ceased to apply to that nation, and can only be fulfilled in the New Testament church? For if, indeed, the promises to Israel of the breaking of the yoke of the Gentiles in the latter day, have actually begun to be fulfilled, *not* in the church, but in that nation, does it not thereby become as good as certain that all that still remains of those restoration prophecies, will also be fulfilled in the same national Israel, and in the same literal manner as the breaking of the yoke?

But we can test the theory before us still further. For the restoration of the latter day is predicted, not in a merely vague and general manner, but with a great fulness of detail as to the attendant circumstances. Are there any signs of a like literal fulfilment as regards these details also, or are they to be taken as mere rhetorical amplifications of the general promise of blessing?

2. In the prophecy of Ezekiel we have, in the vision of the valley of dry bones and its interpretation, a very full account of the final restoration and conversion of Israel.\* According to the representations of that vision, the restoration is to take place in successive and perfectly distinct stages. Thus, the prophet saw that before the giving of life to the dry bones which symbolized the house of Israel, before even the clothing of them with flesh and sinews and skin, there was, first of all, "a noise and a shaking, and bone came to bone, each bone to his fellow." That is, he saw, in the first place, a preliminary organization, the necessary antecedent of all that followed. If this feature of the vision mean anything, it would seem that it can mean nothing else than this:—that *a tendency to external organization* in the scattered nation, was to be looked for, antecedent and preparatory to their actual reinstatement in their land, and their conversion to God by the power of the Spirit of life. Something of this kind, therefore, according to the prophet, was apparently to be expected as one of the initial stages of the restoration process.

In this, again, do we find fulfilment answering to prediction, in the age in which we live.

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\* Ezek. xxxvii. 7-14.

Ever since the early part of this century, has been manifest a steadily increasing tendency among the Jews to organize themselves for the purpose of cherishing and strengthening their national life. First of all, as has been mentioned, came the summoning of the great Sanhedrim by Napoleon, in 1806, which gave the Jews a common ecclesiastical organization throughout Europe; so far as the Empire extended.\* Of more lasting practical consequence has been the formation, in 1860, of the Alliance Israélite Universelle, an organization which has for its object the promotion and completion of the emancipation of the Jews in all lands, and their intellectual and moral elevation, as also the development of the Jewish population of the Holy Land. Within the last two years this tendency to organization for practical purposes has received a new impulse from the Jewish persecutions in Russia. These have occasioned, especially in Russia, Roumania, and Austria, the formation of numerous organizations for the purpose of effectively promoting the emigration of the persecuted people from Russia and other countries to Palestine. We shall have occasion to recur to this matter in another

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\* In its essential features the organization remains in France to the present time.



connexion, and need not therefore to enlarge upon it now. Enough has been mentioned to show that, even as the prophet Ezekiel long ago predicted, there has been and is even now—an antecedent to the actual reappearance of Israel as a nation in the land of promise—"a noise and a shaking" among the dry bones of Israel, and bone is coming to bone, "each to his fellow." This prediction as to the beginning of the final restoration is also being very literally fulfilled.

3. But we can bring this theory of interpretation to another test. For the prophets not only foretell the emancipation of the Jews from Gentile tyranny, but they also predict, with great fulness of detail, what shall be their condition when thus freed from the yoke. In the first place, it is intimated that at the time of their restoration they shall have become *possessed of great wealth*, and that even in the lands of their oppressors, and before their return to the land of their fathers. It is particularly mentioned that when the isles and the ships of Tarshish shall bring Israel back to their own land, they shall "bring *their silver and their gold* with them." \* And this wealth shall be derived from the Gentiles that oppressed them : for it is written that they shall "eat the riches *of the Gen-*

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\* Is. lx. 9.

*tiles*";\* and, again, that when their spoilers shall cease to spoil them, then they in turn shall spoil their spoilers.† A transfer of great wealth from the Gentiles to the Jews, is thus, in words at least, one of the predicted marks of the near approach of the great restoration. Is this to be understood literally, or are we to take it in a figurative sense, as only meaning that the wealth of the world shall, in the last days, pass over to the church, and be consecrated to the Lord's service? Are there any facts in this age of Jewish emancipation, which bear upon the answer to this question?

Assuredly there is no lack of such facts.‡ Everywhere in Europe is noted the extraordinary tendency of capital to concentrate in Jewish hands. The position which has long been held by the firm of the Rothschilds, as one of the foremost banking houses of Europe, is well known to every intelligent person.§ But the

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\* Is. lxi. 6.

† Is. xxxiii. 1.

‡ Much in this and the following paragraphs touching the present position of the Jews, will be found in an article by the writer on "The Jewish Question in Europe," in *The New Englander*, May, 1881, republished in *The British and Foreign Evangelical Review*, October, 1881.

§ "During the ten years, 1854-1864, the Rothschilds furnished in loans, \$200,000,000 to England, \$50,000,-

prominence of this noted Jewish house is by no means an exceptional and isolated fact. The petition of the "anti-Semites" in Germany, circulated in the autumn of 1880, makes the relation of the Jews to the finances of the country, one of its main arguments to show that restrictions should be placed upon them. This was one of the special complaints formally embodied in that petition:—"The fruits of Christian labor are harvested by the Jews. Capital is concentrated in Jewish hands." There is abundant evidence to justify this statement, which, indeed, we do not find disputed by any one.

As a natural result of this state of things, the Jews have become, more than ever before, the money-lenders of Europe, and—the ancient laws having been abolished which forbade them to hold land—are becoming, it is said, to an extent that is quite startling, the actual or virtual owners of the soil through a large part of Central and Eastern Europe. One of the Liberal papers of Germany is quoted by the *New*

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000 to Austria, \$40,000,000 to Prussia, \$130,000,000 to France, \$50,000,000 to Russia, \$12,000,000 to Brazil, in all, \$482,000,000, besides many millions to smaller States."—Rev. E. O. Bartlett, in the *Christian Intelligencer*, quoted in *The Gospel in All Lands*, Nov. 30th, 1882, p. 256.

*York Tribune* as saying that "the rapid rise of the Jewish nation to leadership is the great problem of the future for East Germany." The writer justifies this opinion by the statement that "all the lower forms of labor, in the workshops, the fields, the ditches, and the swamps, fall to the lot of the German element, while the constantly increasing Jewish element obtains enormous possessions in capital and land, and raises itself to power and influence in every department of public life."\* To the same effect it was said in a debate in the German Reichstag on the famine of 1880, in Upper Silesia and Posen, that one of the causes of the extreme distress was the fact that the lands of these countries had so largely passed, by mortgage foreclosure, out of the hands of the German population into those of the Jews, that the Christian population, stripped and impoverished, were "almost incapable of raising themselves again."† Another number of the Berlin paper which reports this, says that "more than a sixth part of the Jews in Russia live by means of the liquor trade, as is admitted by the Jews themselves. The same is true of the Jews in

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\* *The New York Daily Tribune*, Feb. 9th, 1880 : article, "The Anti-Jewish Movement in Germany."

† *Neue Evang. Kirchen-Zeitung*, Berlin, den 13. März, 1880 : above-cited article.



Roumania and all the Slavic lands. . . . With the liquor trade usury goes hand in hand." As the result, we are told, "it is a fact which can be no longer denied that the population of the remote districts of Russia, Austria, Hungary and Roumania, are only the nominal possessors of the soil, and, for the most part, quite strictly, cultivate the land only for the Jews, to whom they have mortgaged their estates for their liquor debts."\*

These general statements are corroborated by the official statistics of the States of Eastern and Central Europe. These clearly show an accumulation of capital in Jewish hands, which is quite out of proportion to the number of the Jews among the population. It were easy to multiply illustrations. In Russia, it is said, already in 1869, seventy-three per cent. of the immovable property of certain provinces in the west, where the Jews are the most numerous, had passed from the hands of the Russians into those of the Jews.† About one-fourth of the

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\* *Ib.* den 10. Jan., 1880 : article, "Der gegenwärtige Stand der jüdischen Frage." Of late, however, the Russian Government has taken special measures to meet this evil, imposing a special tax upon Jews who may engage in the retail liquor trade.

† *The Century*, April, 1882, p. 912 : article, "Russian Jews and Gentiles."

railway system of Russia is owned by a Jew, known as "the Russian railway king," the State Councillor, M. Samuel Solomonowitz de Poliakoff. Such is his eminence and influence, that—according to the St. Petersburg correspondent of *The Jewish Chronicle*—at a recent banquet at the University of St. Petersburg, held in the presence of the leading members of the Russian aristocracy, the health of this Jewish magnate was proposed by the Minister of Education, Privy Councillor Deljanoff, immediately after that of the Emperor and Empress. According to the *Golos*, this man, scarcely less remarkable for the munificence of his public benefactions than for his wealth, is "the founder of the first railway engineering school, as also the first and only school of mines in Russia. The establishment of these two institutions, as well of the Alexander College, impelled the Minister of Education thus to place him on a level with the greatest benefactors of the Empire." \*

In Prussia, even so long ago as 1861, according to the official returns, out of 71,000 Jews capable of work, 38,000 were engaged in commerce, while, on the other hand, among the day-laborers, there was only one Jew in 586. In 1871, out of 642 bankers in Prussia, all but

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\* *The Jewish Chronicle*, Nov. 10th, 1882, p. 10.

92, *i. e.*, about six-sevenths of the whole number, were Jews.\* And yet the Jews formed but two per cent. of the population! In the same year, in Berlin—where the Jews were five per cent. of the population—out of every hundred Protestants, 39 were returned as “employers,” but out of every hundred Jews, 71 and 55 per cent. of the total Jewish population were reported as engaged in mercantile life, as against 12 per cent. of the Protestant Germans.

Similar are the facts as regards the Austrian Empire. One of the religious papers of Berlin asserts that “the Bourse of Vienna actually lies wholly in Jewish hands.”† In Lower Austria, out of 59,122 merchants, 30,012 are returned in the last census as Jews. In Galicia, the amount of the encumbrance of real estate by mortgage has for several years past increased at the rate of about eight millions of florins per annum, and one-third of the total amount has already, we are told, passed by foreclosure into the hands of the Jews. The number of sheriff’s sales of peasants’ land holdings had risen from 164 in 1867, to 3,164 in 1879; and it was almost exclusively the Jews

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\* *Neue Evang. Kirchen-Zeitung*, den 13. März, 1880: above-cited article.

† *Ib.*

who brought about these foreclosures and secured thereby the property. Of the private mortgages registered in the province of Bukowina in 1877, 82 per cent.—according to the official returns—were owned by the Jews. In 1881, it was said that already one-half of the real estate of that province, in town and country, had come into the possession of the Jews, and the Director of the Bureau of Statistics, Dr. Thaddeus Pilat, expressed the opinion that the remainder would very shortly go the same way.

Facts of the same kind are reported from Hungary. In that country, in 1878, there were 16,000 sheriff's sales of property, of which by far the greater part passed over to the Jews.\* Indeed, two or three years ago, *The (London) Spectator* stated that in Hungary the Jews had obtained possession of so many of the old estates "as to make a change in the Constitution a necessity." In the neighboring country of Roumania, according to the same authority, it was claimed in the Parliament that the true difficulty in the way of allowing the Jews the equal rights which were stipulated in the Treaty of Berlin, was "the certainty entertained by

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\**Neue Evang. Kirchen-Zeitung*, den 18. Dec., 1880: article, "Umschau unter den Juden Oesterreich-Ungarn"; also, den 25. Mai, 1881: article, "Die anti-jüdische Bewegung."



the Roumanians and Servians that if the Jews were thus given an equal chance, they would gradually oust the peasantry till they possessed the whole land."

Similar accounts are given of the state of things in Algiers. According to *Le Télégraphe*, "Constantina, Algiers and Oran, belong almost completely to the Jews. The whole trade of Algiers is in their hands; and, in consequence of high and usurious rates of interest, a large proportion of the natives are fallen into the power of the Jews." "Here," adds the writer, "appears a dark point, full of danger for the future."\* Such facts as these, everywhere appearing, certainly give good reason for the remark of *The (London) Spectator* that "the Jews display a talent for accumulation with which Christians cannot compete, and which tend to make of them an ascendant caste."

To revert now to our argument:—a transfer of great wealth from the Gentiles to the Jews, is one of the circumstances which is predicted as to usher in the great restoration. We see the predicted emancipation from the Gentile yoke begun, and with it, everywhere, the rapid

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\* As quoted in the *Neue Evang. Kirchen-Zeitung*, den 22. Oct., 1881: article, "Verschärfung der anti-jüdische Bewegung, II."

increase in Jewish wealth at Gentile expense, which the words of the prophets, if taken in their literal sense, so long ago foretold for the restoration period. This prediction also is thus apparently beginning to be fulfilled; and, like all else before, in the most literal manner possible.

4. But we may add another test. It was also predicted by the ancient prophets that when the Jews should in the last days be delivered from their enemies, they should *be raised to great power and influence* in the lands where they should be scattered. Thus, *e. g.*, we read in the book of Zephaniah, concerning the last great restoration: "At that time I will undo all that afflict thee; and I will get (my people) praise and fame,"—not, be it observed, in Palestine, but—"in every land where they have been put to shame; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD."\* Let it be observed that this is by no means a necessary consequence of the emancipation of a people. The negroes, for example, have been emancipated in this same century, but there is no sign of anything like this becoming true of them. How is it with the Jews?

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\* Zeph. iii. 19, 20.

Is this predicted mark of the beginning of the great restoration also to be discerned? Here is another test of the literal interpretation.

The question has already in part been answered, but much more remains to be said. Especially to be remarked is the position which the Jews have taken of late in the matter of *education*. It is not yet a century since Joseph II. of Austria first threw open the universities of that empire to the Jews, equally with the Gentiles. Most of the other States of Europe, sooner or later, followed this imperial example, so that now in nearly all European countries, as in America, Jews have the same opportunities of education with Christians. Everywhere they have entered eagerly into the intellectual contest, and already, as compared with Christians, are found in a much larger proportion of their total number, among the educated and educating classes. According to a statement made in a public address in Berlin, by Herr Stöcker, one of the court preachers to the Emperor of Germany, in the gymnasia of that city, where the Jews are but five per cent. of the population, they are thirty per cent. of the students.\* Ac-

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\* *Beilage zu Nu. 239 der Neuen Preussischen Kreuz-Zeitung*, Berlin, den 12. Oct., 1879: article, "Nothwehr gegen das moderne Judenthum."

according to *The Presbyterian*, of Philadelphia, at a recent date, out of 3,609 students in the University of Berlin, 1,302 were Jews. In Austria the state of things is similar. For example, in the High Schools of Vienna, lately, of 2,488 students, 1,039 were registered as Jews. In Lower Austria, according to a recent census, 1,024 advocates at law return themselves as Jews, out of a total of 2,140. Statistics given in the *Statistisches Jahr-Buch der Stadt Berlin* for 1879, reveal the yet more significant fact that the higher the grade of the educational institution, the greater the proportion of Jews among the students; and the higher the class in any given institution, the larger, in like manner, the proportion of Jewish students.

The facts, in a word, are such as to warrant the statement of Prof. Treitschke, of the University of Berlin, that "while in the whole German Empire the proportion of Jews is only one in seventy-five, yet in all the higher institutions of learning the proportion of Jews is one in ten"; so that, as he remarks, "in only a few years more, every tenth educated man in Germany will be a Jew."\* To the same effect Prof. Von Schulte, in *The Contemporary Review*, argues from the educational statistics of

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\* *New York Daily Tribune*, in article above cited.



the German Empire, that "it needs no prophet to foretell that the offices of State, the legal and medical professions, trade and industry, will pass in ever increasing proportion in Germany into the hands of the Jews"; and, he adds, "the educational returns show the same state of things in Austria also." \*

The position of the Jews in Austro-Hungary is illustrated in a striking manner, in the Report of the Hungarian Ministry of Worship and Instruction, concerning the educational state of that kingdom during the official year, 1878-79. According to the correspondent of *The Catholic Presbyterian*, it appears from this Report that "though the entire Jewish population of Hungary is only 550,000, out of a total of 12,576,480,

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\* *The Contemporary Review*, August, 1879: article, "The Religious Condition of Germany." Apropos of these facts may be noted an incident in the debate in the German Parliament on the anti-Jewish petition of 1880. On that occasion the above-mentioned Herr Stöcker is reported to have said: "At the post-mortem examination of a body lately near Berlin, there were present the district physician, the lawyer, the surgeon, and a fourth official, all Jews! and none but the corpse was a German! Behold," he cried, amid uproarious excitement, "a picture of the present!" "This epigram," says *The (London) Spectator*, commenting on the occurrence, "in some places where every prominent person seems to be more or less a Jew, becomes literally true"

yet it furnishes a predominant proportion of pupils to all the different classes of schools. . . . There are some of the gymnasia in Hungary where three-fourths of all the pupils attending them are Israelites; and in others there are certain classes which are under the necessity of observing the Jewish feast-days, because they are almost wholly made up of Jews. In the gymnasia throughout the kingdom they furnish eighteen per cent. of the students; in the Real-schulen, thirty-six per cent., and in the Faculty of law, twenty-five per cent. of the students.”\* Yet the proportion of Jews in the whole population is only four per cent.

As a natural consequence of this remarkable state of things, it has come to pass that in every land where the Jews exist in any number, and have an equal chance of competition with Christians, men of Jewish blood, and in most cases of Jewish faith, are found holding positions of the highest influence as scholars and educators of the people, to an extent which is out of all proportion to their number. A remarkable instance is afforded even in Islam. In Cairo, Egypt, is the largest theological college in the world; it has 300 professors and 10,000

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\* *The Catholic Presbyterian*, October, 1880, pp. 317, 318.

students. Those students come from all parts of the Mohammedan world, from West Africa to China; they take their course of study, and go forth, devoted missionaries of the false prophet, into the depths of Africa, and in the wilds of Central Asia. It is not easy to overestimate the influence of this great Arabic University. It is, perhaps, the most effective religious propaganda in the world. But at the head of this ancient institution of learning stands a member of the Jewish race. It is a Jewish pervert to Islam, by name Abbasi, who holds authority over all those 300 professors and 10,000 students, and so occupies the most influential position of theological instruction in the Mohammedan world.

If we turn to Europe, we find that a remarkable proportion of the men who are in the foremost rank as scholars and as educators, are of Jewish blood. On the side of the Christian scholarship, we may mention, as examples, such names as the late Prof. Neander, and of Prof. Delitzsch, of the University of Leipzig, and in the anti-Christian Biblical criticism of the day, the names of Zunz, Kayser, Maybaum, and Kalisch. Among linguists may be noted the distinguished Sanskrit scholars, the late Profs. Goldstücker and Benfey; the eminent Hebraists, Prof. Luzzatto, and Dr. Julius Fuerst, well known to He-

brew students by his Hebrew Dictionary and Concordance; the Greek critic and scholar, Jacob Bernays; M. Frank, lately deceased, who succeeded M. Renan, as professor of the Semitic languages in the College of France, and was pronounced when living the ablest philologist in that country; the late M. Munk, Member of the Academy of Belles Lettres and Inscriptions; Jules Oppert, Prof. of Assyrian Archæology and Philology in the same institution. To the names of these eminent Jews of this century might be added those of many others no less distinguished in their several departments of study, as, *e. g.*, David Ricardo, the eminent political economist; the mathematician, Sylvester, and the astronomers, Beer and Stern; the historians, Jost, Geiger, Herzfeld, and Grätz, whose great work on the history of the Jews stands probably unequalled on that subject; among musical composers, a great number, as Mendelssohn, Halevy, Meyerbeer, Rossini, Jules Benedict, Strakosch, Grisi, and all the Strauss family; among students of physical science, Bloch and Hirschfeld; all of whom, and many others whose names would at once be recognized as of the highest authority in their several specialties, are of the Jewish race. In the German Empire, although the Jews are not two per cent. of the population, and have had full equal rights



with the Germans for only about a generation, yet, according to *The* (New York) *Nation*, they already hold seventy professors' chairs in the universities. And all agree that the tide of Jewish influence, in education and literature, is still rising.

The predicted increase of Jewish influence in connexion with their emancipation and restoration is further illustrated in the extensive *control of the press* which the Jews have lately acquired. This is much insisted on, and with good reason greatly lamented, by many of the most eminent Christian men in Europe. The fact is to be observed in every country where the Jews exist in any number. In Spain, since the terrible banishment under Ferdinand and Isabella, the Jews have never in any numbers cared to live, and there are not, it is said, four thousand Jews in the whole country. Yet even in Spain it was—recently, at least—a Jew, a member of the Cortes, who was the editor of the *Madrid Correspondencia*, the most influential paper probably in that country. In Italy, the Liberal press is said to be greatly indebted for its vigor and brilliancy to Jewish pens. With the recollections of the Mortara outrage fresh in their minds, and the memories of the merciless cruelties of the Inquisition, the Jews, in Italy and elsewhere, are the most unsparing

enemies of papal pretensions, and by their influence, thus exerted through the press, are said to have powerfully contributed to that change in Italy which culminated in the overthrow of the temporal power of the pope. As regards Germany, according to Prof. Christlieb, "the Liberal press . . . . is for the most part in Germany in the hands of the Reform Jews."\* As respects Berlin, this statement receives illustration from another of Herr Marr, in *Die Deutsche Wacht*, that out of twenty-three Liberal and Progressive papers of the Berlin daily press, there are only two which are not, in one way or another, under Jewish control. The *Neue Evang. Kirchen-Zeitung* tells us that on a recent "journalists' day" in Dresden, in a gathering of the representatives of the press, twenty-nine out of forty-three were Jews. In Austria, apparently, the same phenomenon appears; for in Lower Austria, according to the last census, out of three hundred and seventy who returned themselves as authors, two hundred and twenty-five, or nearly two-thirds, were Jews.

In a no less surprising degree are the Jews gaining "praise and fame" in connexion with the *politics* of the lands where they are scat-

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\* *Protestant Foreign Missions*, New York, 1880, p. 48.

tered. This is the more remarkable that they are still a despised people, and dependent for their political position in most lands upon the suffrages of the Gentiles, who dislike, and often detest their race: and yet, in Europe, their rapidly increasing influence in politics is matter of universal attention and comment. Illustrations are numerous. In Italy, they number scarcely 40,000, yet they lately held eight seats in the Chamber of Deputies, including the vice-presidency of the Chambers. In England, they are only about one in 800 of the population, yet, recently, they held nine out of 658 seats in the House of Commons, while, as every one knows, a member of their race, if not of their faith, was at the same time Prime Minister. So also a Jew, Sir George Jessel, holds a seat in the first rank of English Judges as Master of the Rolls—a man who has been characterized by a leading London paper as the ablest lawyer in equity that has sat in that court in the present generation, and “the most distinguished of the living graduates of the University of London.”\*

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\* Sir George Jessel has died, March 21st, as this is passing through the press, and the event has occasioned the expression of many similar estimates of his character. *The Pall Mall Gazette* calls him “one of the greatest judges of our own or perhaps any time.”

In Germany also, the Jews, of late years, have been represented in the walks of political life by a proportion remarkably large for their numbers. The names of Liebknecht and Oppenheim, of the Reichstag, may be mentioned, as also Lasker, who has been the recognized leader of the radical opposition to Prince Bismarck in that body. Of their influence of late years in the internal affairs of Germany, we shall have more to say shortly. Turning to France, where, less than one hundred years ago, every Jew had to pay on crossing a bridge, the same tax as a donkey, we find in recent times, a similar large proportion of Jews in many of the highest positions in the government of the country. As instances may be mentioned the names of Fould, Minister of Finance under Napoleon III.; Cremieux, late Minister of Justice; Jules Simon, and Camille See, the able and successful champion of female education in the Chamber of Deputies; the Commander-in-chief of the French army in the recent operations in Tunis, not to speak of many others. On a recent occasion, no less than 21 Jews were decorated with the order of the Legion of Honor. Yet the number of Jews in France is only about 60,000 in a population of about 37,000,000.

Nor is this upward tendency of the Jewish



nation a phenomenon to be observed in Europe only. Similar tendencies begin to be remarked also in the United States, even although the Jews here are not over one per cent. of the population. The Central Committee of the Alliance Israelite Universelle is authority for the statement that in the United States of America, "in recent years, three senators, seven assemblymen, nine judges, two governors of States, five mayors, two collectors of the port, and two brigadier-generals, have been of the Jewish race." In the person of Judah P. Benjamin, they were also represented in the Cabinet of the Confederate States, during their short political existence. Such facts as these thus far reviewed are certainly such as to give more reason than one might at first suppose possible, for the opinion which M. de Lavaleye, the eminent publicist of Belgium, has expressed in these words :—"The rapid rise of the Jewish element is a fact which may be observed all over Europe. If this upward movement continues, the Israelites, a century hence, will be the masters of Europe."\*

Pausing here now to look at these facts in the light of the Scriptures, does not all this look very like a literal fulfilment of God's pro-

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\* Quoted in *The Century*, April, 1882.

phetic Word, taking place before our very eyes? It was said, 2,500 years ago, by the prophet Zephaniah, that when God, for the last time, should turn back the captivity of Israel, He would then get them *praise and fame, in every land where they had been put to shame*. That the "captivity" of Israel is being turned back—in other words, that "Jewish emancipation" is one of the notable facts of our age, is clear; that the Jews are gaining "praise and fame," in an unprecedented manner, in all the lands where their "captivity" is turned, is equally certain. The fact is so conspicuous as to be exciting universal attention and comment, not merely among a few prophetic specialists, but among the most eminent and thoughtful men of our time, believers and unbelievers alike. How can we then escape admitting that the events of our age in this respect also, go to justify the literal interpretation of the ancient promises to Israel?

5. But there is yet another circumstance predicted in connexion with the final restoration of Israel. It was also foretold that at that time they should greatly increase in number. "A little one shall become a thousand, and a small one a strong nation."\* Israel is to "blossom,

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\* Is. lx. 22.

and bud, and fill the face of the world with fruit." \* "The days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast; and it shall come to pass that like as I have watched over them to destroy and to afflict, so will I watch over them to build and to plant, saith the Lord."† And again, "I will increase them with men like a flock."‡ No doubt these and like predictions will receive their complete fulfilment only when Israel shall be re-established in their own land in penitence and faith. Still as the restoration is represented as a gradual process, it is of consequence to our present argument to inquire whether there are as yet any signs of a literal fulfilment of this prediction of a great increase in the latter days, in the numbers of the Jewish nation. Should this appear, it is plain that it will furnish yet another confirmation of the literal theory of interpretation.

The answer to this question is not hard to give. The facts, again, are clear and undisputed. For centuries the Jews in almost all lands were compelled to live under the most unwholesome sanitary conditions; their natural increase was also, in some instances, lim-

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\* *Is.* xxvii. 6.    † *Jer.* xxxi. 27.    ‡ *Ezek.* xxxvi. 37,

ited by law; while, moreover, they were repeatedly put to death in large numbers. It was the natural consequence of such conditions that during this period their normal growth should be more than counteracted. The word of the Lord was for eighteen hundred years strikingly fulfilled, that He would "watch over them to destroy and to afflict." As the result, so far as we can ascertain the facts, it seems clear that the numbers of the Jews rather diminished than increased. Basnage, 175 years ago, estimated their number at that time to be about 3,000,000.\* It is certain that it is much more now, and that for the past fifty or sixty years especially, they have been increasing very rapidly. The lowest estimate of the present number of the nation which we have found, is that which is given in the Report for 1878 of the Berlin Society for the Promotion of Christianity among the Jews,† which makes it between six and seven millions. According to the high authority, however, of Herzog's *Real-Encyclopædie*, the whole number of the present Jewish dispersion is to be reckoned at not less than about twelve millions.

Whatever may be the exact figures, it is the

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\* Basnage, *History of the Jews*, translated by Thos. Taylor, London, 1708: book vii., chap. xxxiii., sec. 15.

† Quoted in the *N. Y. Evangelist*.



undoubted fact that, according to vital statistics, the Jews are everywhere increasing in a more rapid ratio than the Gentile populations in the midst of which they live. This appears to be chiefly due, first, to a larger proportion of birth, and, in the second place, to an exceptionally low average of mortality. The facts receive striking illustration in statistics given by the writer of the article in Herzog's *Encyklopädie* on "The Post-Biblical History of the Jews." In his personal acquaintance he had found the Jewish births to exceed those among the surrounding Gentiles in the proportion of 5.5 to 3.8. As illustrating the superior longevity of the Jews, he gives in the same article such facts as the following:—According to the *Civilstands-Register* of Frankfort, for the period between the years 1846 and 1858, while the fourth part of all children born among the Christian population had passed away before the age of 6 years and 11 months, the fourth part of all Jews born were not gone until 28 years and 3 months; half of all Christians born had died before reaching 36 years and 6 months, while half of the Jews survived the age of 53; of Christians born, three-fourths had passed away before reaching the age of 60; while, of the Jews, one-fourth were still living at 71! Again, according to the church and

synagogue records of the Prussian monarchy for the eighteen years from 1823 to 1841, the average of deaths annually among the Gentile population was 1 in every 34, but among the Jews only 1 in 46. Twenty per cent. of the Jews reached 70 years, as against only twelve per cent. of the Christians.\*

This subject is further illustrated by such facts as the following, which are given in a paper "On the Numbers of the Jews in All Ages," published in the *Transactions of the Society of Biblical Archæology*, from which we quote:—†

"Between 1816 and 1867, a period of fifty years, the general population of Prussia increased 91 per cent., while the Jewish population was augmented by 112 per cent. Elsewhere the facts are still more remarkable. In Austrian Galicia in fifty years (1820–70) the ordinary population increased 25 per cent. and the Jewish population 150 per cent. The same fact has been observed at Bucharest and other places. Pressel and Neufchatel give similar statistics. . . . The great increase of late years in the numbers of the Jews was remarked recently by the president of the Anthropological Society, and Holland, Switzerland, Bavaria, and Hungary were mentioned as countries in which it was manifest. . . . The soberest statistician may venture

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\* Herzog's *Real-Encyklopädie*, vii. Bd., article, "Israel, nachbiblische Geschichte desselben," S. 244, ff.

† Vol. iv., part 2, 1876.

to predict a large increase in the opening future of this ancient and wonderful people."

It is a fact, therefore, that whereas the prophets predict a large increase in the numbers of the Jews in connexion with their final restoration, this prediction also, simultaneously with their emancipation, is receiving a fulfilment no less literal than all the others noted. In this particular, again, the literal interpretation of the temporal promises to Israel is sustained by the facts of fulfilment, and the charge of failure made by unbelief is contradicted by these facts.

6. But we have yet another test which we can apply to the question before us. For it stands written in the prophets against the Gentile power which was so long to oppress Israel, "When thou shalt cease to spoil, thou shalt be spoiled";\* and, again, that when God shall take "the cup of trembling" out of the hand of Israel, He will then put it into the hand of them that had afflicted her.†

To the same effect we read that in the day when the Lord shall save Jacob from the land of his captivity, He "will make a full end of all the nations" whither He had scattered him.‡ In agreement with these words the

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\* Is. xxxiii. 1.    † Is. li. 22, 23.    ‡ Jer. xxx. 10, 11.

Lord Jesus also predicted that "immediately" upon the closing of Israel's long "tribulation," there should be "upon the earth distress of nations, with perplexity, men's hearts failing them for fear." \* It has, therefore, been clearly foretold that the time of the ending of Israel's tribulation should be marked by accompanying judgments upon the Gentile nations among whom they should at that time be scattered. This evidently raises another test-question bearing on the theories before us. The period beginning with the latter half of the last century has undeniably been marked by a gradual emancipation of the Jews from the power of those that oppressed them, as also by other predicted circumstances already mentioned. Has it also been signalized, in any special manner, by *simultaneous judgments upon the Gentile peoples*, among whom the Jews are principally found?

The facts which form the answer to this question are so recent and so familiar as to need no more than the briefest statement. It is undeniable that we are here again confronted by a literal fulfilment of the ancient predictions. The last hundred years has not been more distinctly marked by the emancipation of

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\* Matt. xxiv. 29 ; Luke xxi. 25, 26.



the Jews than also by the simultaneous disintegration and revolutionary overthrow of very many of the old monarchies and republics that have succeeded to the territory of the Roman empire, in which region the Jews are chiefly scattered. Moreover, it is the remarkable fact that both the emancipation of the Jews and the revolutionary movements which from time to time since 1789 have shaken Europe, have been alike due to the operation of a belief in one and the same principle, namely, the essential equality, and by consequence, the equal rights of all men. Hence, naturally, just those crises in which the emancipation of the Jews has made the most progress, have been just those in which also, as at the close of the last century and the middle of the present, the Gentile powers have suffered the most sorely.

The prophets declared that the special form which the judgment foretold would finally take, —toward which, therefore, it might be expected to tend from the first,—was the final overthrow of Gentile dominion in the earth, an overthrow of “all the kingdoms of the Gentiles.” It stands expressly predicted in an address to Israel, “I will make a full end of all the nations whither I have scattered thee.”\* In the fullest sense, in-

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\* Jer. xlv. 28.

deed, these words have not yet been fulfilled; but who needs to be told that the distinctive tendency of all those revolutionary movements in Christendom, which began with the great cataclysm of the first French revolution, has been ever more and more clearly toward the total overthrow of government as such, and the substitution of the will of an irresponsible populace for the supreme law of God, as the ultimate source of authority and fountain of law. The utter subversion of the existing order of things in Church and State has been the avowed aim of the Internationalists, the Nihilists of Russia, and the Anarchists of France, while other less formidable and radical organizations are working, if less openly and consciously, yet none the less certainly toward the same end.

That we see such national distresses and perils of so unprecedented character, appearing on every hand simultaneously with the beginning emancipation and elevation of the Jewish nation, is a fact which, in the light of the predictions of God's word, appears full of the most solemn significance. To put the case in a few words:—more than 1,800 years ago, the Lord Jesus said that when the Jewish tribulation should end and the “times of the Gentiles” be fulfilled,—“immediately after the tribulation of those days,”—there would be “on earth distress

of nations, with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth." And now, in our day, we see Israel's long tribulation ending; and as for the predicted distress of nations ensuant,—what a comment on the words of Christ concerning the state of things which should follow upon the ending of Israel's subjection to the Gentiles, is afforded, for example, by this description of our times, which was given in an editorial of *The* (London) *Spectator* a year or two ago: "The nations feel insecure, as if they had no defence; the working populations are distressed till their irritability shakes all governments; there is deep unrest everywhere, a sense as of over-fatigue; a popular looking forward, not for a millennium, but for some colossal catastrophe in which all prosperity shall be submerged; a tension such as half makes statesmen wish that the cataclysm would come and be over. And we see ahead no prospect of amelioration, no gleam of hope in the sky." These words were written a little while ago, but the state of things in Christendom has certainly not sensibly improved since then.

Thus another predicted mark of the closing scenes of the age-long Jewish tribulation has appeared in the history of our time. "On earth distress of nations with perplexity, men's hearts

failing them for fear";—that is what the Lord foretold would be the state of things when Israel's tribulation should end; and does it not appear as if, with Israel's long abasement terminating, these words of Christ were also beginning to be fulfilled before our eyes, like all the other words of prophecy, in a very literal manner?

7. But the prophetic Scriptures furnish us with yet another test which we can apply to the theory before us. For it stands therein predicted, not only that coincident with the restoration of Jewish power, should come a disintegration, and at last a final overthrow of Gentile power, but also that *Israel* should be, in some way or other, *the instrument in the hand of God to bring this about*. Thus Micah prophesied, "The remnant of Jacob shall be among the Gentiles in the midst of many people, *as a lion among the beasts of the forest, as a young lion among the flocks of sheep*; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." \* So, also, Zechariah said that a day would come in which God would make the governors of Judah "*like a hearth of*

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\* Mic. v. 8, 9.



*fire among the wood, and like a torch of fire in a sheaf*"; and they should "devour all the people round about, on the right hand and on the left." \* Here, again, arises a simple question of historical fact, namely:—Has the Jewish nation, as such, had any special connexion with the troubles which for some time past have been threatening the Gentile world?

In answering this question, let it be noted, first, that the two most marked and undeniable characteristics of the period since the emancipation of the Jews began, have been the following. In the first place, there has been a decay of faith in a personal God and His revealed Word, due very largely, by common admission, to the growing influence of a rationalistic and destructive criticism based upon a pantheistic philosophy. In the second place, we see, as the indubitable effect of this, a general tendency, still increasing, to deny the authority of God, not only in matters of religion, but by logical sequence, also in the spheres of civil and political life. In a word, a protean *rationalism*, unsettling the foundations of faith; and—as the ill-begotten child of this unbelief in God—a *God-denying democracy*, often under the various names of socialism, communism, nihilism,

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\* Zech. xii. 6.

always noisily demanding universal license under the name of "liberty and equal rights,"—these have been the two disintegrating forces which have been working in Christendom for a hundred years past as never before in history.

That the conception of the world which these all express, means, if carried out in human action, the complete subversion of the present civil and religious order of Christendom, this no one will deny; and this is distinctly avowed by not a few of the radical leaders everywhere, as their direct and fixed intention. The clear recognition of the greatness and the imminence of the danger in this direction, fills many of the wisest men in Christendom with gravest apprehensions, as they look toward the future. But who have set in motion these currents of thought and action which seem to be sweeping toward so fatal issues? What people have been, whether consciously and intentionally or not, among the chief organizing and controlling agents in this mad propaganda of revolution? The answer, however many have failed to note it, is not far to seek, nor, in the light of the prophetic word, does it seem hard to perceive its significance.

As regards the *pantheistic rationalism*, which confessedly lies at the root of the trouble,\* every

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\* How constantly pantheism tends to atheism, every student of history knows. Pantheistic Brahminism or

scholar knows that the founder of this modern pantheism was the Jew, Baruch Spinoza. As to the relation of this man to modern anti-Christian thought, competent judges are at one. For example, Dean Milman truly says :

“The influence of Spinoza’s writings has been extensive beyond that of most men on the thoughts and opinions of modern Europe. The politico-theological treatise of Baruch Spinoza is the undoubted parent of what is called the rationalistic system, and from his arid and coldly logical pantheism has grown up the more exuberant pantheism of modern Germany. It may be truly said that to Judaism mankind owes the doctrine of the deity, the distinct and active personality of God; from a Jew came forth the conception most antagonistic to the conception of the Godhead revealed by Moses and accepted as its primary truth by Christianity. . . . This obscure Jew took in his toils and claims as his followers some of the leading intellects of modern Europe. . . . In Germany most of the philosophers, Schleiermacher, Fichte, Schelling, Hegel, paid him the homage either of transplanting his system into their own, or of transmuting it into another form.” †

It is not easy, indeed, to overestimate the ex-

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old developed the atheistic doctrine of the Buddha; and so again in modern Europe we have seen the pantheistic philosophy of Hegel developed by many of his disciples into the boldest pessimistic atheism. See Schwarz. *Geschichte der neuesten Theologie*, S. 22, ff.

† *History of the Jews*, New York, 1865 : vol. iii., pp. 881, 884, 890.

tent to which the baneful influence of the philosophy of Spinoza has made itself felt in modern thought and life, even in many cases where those who are thus influenced, know not the real origin of those conceptions and principles which are determining their thinking and acting.\* Thus Mr. Farrar remarks, in his *Critical History of Free Thought*, respecting the criticism which is found in Spinoza's *Tractatus Theologico-Politicus*, that however "immature" it was, yet on this subject "the book marks an epoch, a new era in the critical and philosophical investigation of religion. Spinoza's ideas are, as it were, the head-waters from which flows the current which afterward parted into separate streams. . . ." † And again: "The central principle of Spinoza's philosophy, the pantheistic disbelief of miraculous interposition which has subsequently entered into so many systems, was first clearly applied to theology by him. Wherever the disbelief in the supernatural has arisen from *a priori* considerations, and expressed itself . . . with assertions that miracles are impossible, and nature an unchanging whole, this disbelief, whether insinuating itself into the de-

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\* See *A Critical History of Free Thought*, etc. (The Bampton Lectures for 1862), by Adam Storey Farrar, M.A.: New York, 1863, pp. 109-114.

† *Ib.*, p. 112.



fence of Christianity, or marking the attack on it, has been a reproduction of Spinoza.” \*

Illustrations of these statements are numerous. Every one knows the epoch-making influence of the famous work of Strauss, *Das Leben Jesu*, with its mythical hypothesis of the formation of the gospels. No less familiar is the wide-spread influence of that school of destructive criticism of the New Testament, which, a little after the publication of the above work of Strauss, was founded by Prof. F. C. Baur, of Tübingen ;—a criticism, which having assumed the impossibility of the miraculous, has endeavored then to construct a theory of the origin of the gospels which shall, in some way or other, account for the phenomena they present, on the supposition that nothing miraculous ever occurred. Just at present the Christian world is greatly agitated by conclusions announced by a similar school of Old Testament criticism, marked by a like utter disbelief of the miraculous, and the same resort to a misuse of the principles of literary criticism, in order to disprove the genuineness and credibility of those Old Testament books which are so inconveniently full of the supernatural.

Although the conclusions of this class of

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\* *A Critical History of Free Thought*, p. 114.

critics have only of late begun to excite any considerable interest with the general English-reading public, yet the origin of this school of Old Testament criticism dates from about the same time as that of the publication of the work of Strauss.\* The immense and perhaps unprecedented influence which this destructive criticism of the Old and New Testaments has had and still is exercising, in unsettling the faith of multitudes in the divine authority of Christianity, has become so sadly familiar to all, as barely to require a mention. But it is the significant fact that this "new criticism" of the Scriptures began its course in Germany, when the Hegelian philosophy was the ruling fashion in that country. And not only is this true, but Vatke, the chief leader of the attack on the Old Testament, since taken up and continued by so many others, was a disciple of Hegel, as were also, on the New Testament side, Strauss and Baur of Tübingen, not to speak of others of less note in the conflict. In several instances the philosophic conclusion was even announced before the critic began his work.† But this philosophy of Hegel, which furnishes the postulates upon which the destructive critics go to work, is, according to the

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\* About 1805.

† See Preface.

common consent of historians and critics, the lineal descendant of the philosophy of Spinoza.\* And so, in full accord with Mr. Farrar's remarks above cited, we must affirm that the ultimate origin of the modern destructive criticism of the Scriptures is to be found, as regards the principles to which it owes its birth and character, in the philosophy of the Jew, Spinoza.

Investigation has also shown us that, not unnaturally, various prevalent erroneous theories as to the inspiration of the Holy Scriptures, are to be traced up to the same source. On this subject, the Rev. Mr. Lee, in his work on *The Inspiration of the Scriptures*, remarks that "to Spinoza may be ultimately traced the source of every hue and shade of modern scepticism on the inspiration of the Scriptures. By bringing the opinions of his nation under the notice of subsequent writers, he has introduced into Christian theology the speculations of the mediæval Jews, and more particularly the philosophy of Maimonides, the master-spirit of his race during the Christian era."† All this he

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\* For a brief and clear statement of the relations of the systems of Schelling and Hegel to that of Spinoza, see, *e. g.*, Prof. Shedd: *History of Christian Doctrine*, New York, 1863, vol. i., p. 227.

† See *The Inspiration of the Scriptures*, by W. Lee,

illustrates and proves in detail. The connexion between the theology of Schleiermacher, and the philosophy of Spinoza, is well known, and we need only advert to it here as another illustration of the relation of Spinoza to various forms of modern error.\*

It is thus probably not too much to say that no one man has had more of influence in determining and giving to the unbelief of this century its specific form, than this same Jew, Spinoza.

Yet the fact that this man, who has not unfitly been called the father of our modern rationalism, was a Jew, might quite conceivably be a mere accident, and of no significance whatever. But so to regard the case would be a

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Trinity College, Dublin, Appendix C, for a full presentation of this whole subject, with authorities for the statement cited in the text.

\* Prof. Grätz, characterizes the theology of Schleiermacher in the following caustic terms: "Schleiermacher's religious system is an unnatural mixture of Spinozistic pantheism, Moravianism, and somewhat from Schlegel's Lucinde. . . . It has an amusing appearance that Schleiermacher should raise the Jew, Spinoza, reckoned a heretic by the whole world, almost quite as high, and set him nearly on one level with his Jesus! Also in Spinoza the Universal was reflected! He also was full of religion and of the Holy Ghost!" *Geschichte der Juden*, xi. Bd., S. 181, 184.



great mistake. For Spinoza did not stand alone, as an anomalous and irregular product of Judaism. Although, because he went too far for the strictly orthodox among his Jewish brethren, he was excommunicated by them, yet he derived, as has been fully demonstrated, many of the most essential and characteristic doctrines of his system from Jewish sources.\* We cannot do better than sum up the truth of the matter in the following words of Prof. Flint, of St. Andrew's University, Scotland :

“Spinoza has been proved beyond doubt to have derived far more from authors of his own race than had been supposed. He will never be understood by any one who forgets that he was by birth and training a Jew; that the first and most powerful influences which acted upon him were Jewish; that he knew the Hebrew Scriptures from his youth; that he was early initiated into the Talmud; that he had become conversant, even before he left school, with the writings of the famous Jewish scholars and thinkers who lived in France, Spain, North Africa, etc., during the middle ages. . . . Had the Jews themselves not come to the rescue, we should probably still have been ignorant of the closeness and comprehensiveness of the relation between Spinoza and the earlier Jewish thinkers. But this they have done, and the works of Frank and

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\* Full illustration of these facts is given by Prof. Grätz : *Geschichte der Juden*, x. Bd., S. 181, ff. See also Ueberweg : *History of Philosophy*, vol. ii., pp. 57, 58.

Munk, Joel and Mises, Bernays, Benemoszegh, and Jarachewsky, etc., have to a great extent laid bare those roots of Spinoza which were fixed in Jewish soil. They have amply proved that, to be conceived of rightly, he must be viewed as combining and connecting two great developments of thought, an eastern and a western, a Jewish and a Gentile; that nothing was more natural than that a Jew, situated as he was, should have been the founder of rationalism; that he founded it mainly by combining, developing, and organizing the ideas and principles of a long line of Jewish Biblical students; and that he derived many of the elements and doctrines of his speculative system from Jewish sources.”\*

Thus we are warranted in saying much more than that the author of our modern pantheistic rationalism was a Jew, which might indeed have been a merely accidental circumstance of no real significance. Rather, in the light of the latest historical investigations, we must affirm that not merely to a Jew, but to *Christ-rejecting Judaism*, must we ascribe in large part the genesis of our soul-destroying modern rationalism! It is the direct outcome of a long stream of mediæval Jewish speculation, which, chiefly through Maimonides and Spinoza, passed at last into the Christian Church, there

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\**Anti-theistic Theories*, by Robert Flint, D.D., LL.D., Edinburgh and London, 1879: Appendix, Note xxxviii., pp. 548, 549.

to infect Christian theology with the deadly poison of Jewish unbelief. It is that same people who once crucified their incarnate God and Messiah, who have done so much to originate this last deadliest assault upon the faith, and, let us add, by necessary consequence,—however unintended,—the morals also of the Christian nations.

The second chief danger that is threatening Christendom, for which the former has been steadily preparing the way, is found, as remarked above, in the great *socialistic and communistic movements*, which, under various names and forms, disturb in an ominous manner the tranquillity of modern society. And it is the significant fact that these also have been initiated and are to-day being led to a great extent by Jews. Among the most prominent and dangerous of these socialistic organizations has been the International Workingmen's Association. Although it was not organized until 1863, it was really a product of the revolution of 1848, when the Jews, Carl Marx and Liebknecht, issued a circular calling upon the working classes to unite in an organized crusade against the existing order of society as respects the relations of capital and labor. These and others worked and published faithfully for a decade or so, and appear again prominent in

the final formation of the International Association in 1864, Marx himself drawing up its constitution and laws.\*

So it was a Jew, again, Ferdinand Lasalle, in philosophy a Hegelian, who founded in May, 1863, the German Working Man's Union, out of which, with marvellous rapidity, has developed the German Socialist party. Of this Jew, Lasalle, President Woolsey remarks that "he held an almost sovereign position at the head of his party," and quotes Heinrich Heine—himself also a Jew—as saying that Lasalle was "a man of the greatest acuteness that had ever come under his notice."† Lasalle has been dead some years, but his work remains; and, moreover, those who have succeeded him as leaders of the German Socialists, and have held that position till now—Marx, Bebel, and Lieb-

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\* Marx died in London, March 15th, 1883. A public meeting was held in New York to honor the memory of the dead Jewish Socialist, at which,—according to *The New York Tribune*—"Cooper Union was crowded to its utmost capacity" and "the red flag of the Commune was everywhere."

† *Communism and Socialism*, by Theodore D. Woolsey: pp. 172, 173, *et seq.* See also an article in *The Contemporary Review*, "Ferdinand Lasalle and German Socialism," in which the writer remarks—"German socialism, it is not too much to say, is the creation of Ferdinand Lasalle."



knecht—are all of them Jews; while the textbooks of the Socialist schools are Lasalle's *System of Acquired Rights* and Marx's *Critique of Capital*, of which latter the fundamental principle is "Capital is robbery."

In the Hungarian revolution of 1848 so many Jews took an active part, that after the insurrection was suppressed a special exaction was levied upon the Jews of Hungary by the Austrian Government. In Russia similar revolutionary tendencies appear among the Jewish population. According to the *Evang. Kirchen-Zeitung*, a Jewish secret society, the Kagal, "exercises the most dangerous authority over the persons and the property of the Jews, and its members show themselves the most radical of Nihilists. From this association have proceeded the so-called Anarchists, who, in the end of May, 1880, issued a diabolical programme from Geneva, in which they opposed every tendency to those more peaceful paths, which, since the accession of Melikoff to power, had seemed possible to many of the Nihilist party. They wished to destroy from the foundation everything that was in any way connected with Gentile nationality and Christianity." \* With this agrees the testimony of

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\* *Neue Evang. Kirchen-Zeitung*, Berlin, den 14 August, 1880: article, "Die Dictatur in Russland."

Prof. Wassiljew, of the Imperial University of St. Petersburg, given in *The* (London) *Times*, that "it is an open secret that the Jews are among the leaders of the nihilistic agitation." The correspondent of *The Times* who quotes this testimony, while himself disposed to doubt the statement, says that the conviction that this is the case, has put off the emancipation of the Jews in Russia for an indefinite period.

In a late review of a translation of Victor Tissot's *Russians and Germans*, *The* (London) *Spectator* refers to the testimony of M. Tissot to the same effect as follows: "M. Tissot calls attention to the notable fact that the Nihilist ranks are largely recruited by Jews. . . . There are ten times as many Jews as there are Russians, Poles, or Germans. And, what is still more remarkable, the Jewish women are more prominent than the men in the Nihilist movement. They appear to be impressed with the spirit and resolution of Judith, prepared to risk everything in avenging themselves on their oppressors." \*

The feeling of the Russian Government in the matter is strikingly illustrated by the following remarks of the Rev. S. G. Wilson, a mis-

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\* *The Spectator*, June 10, 1882: article, "Russians and Germans."

sionary to Persia, in a letter lately published,\* written from Odessa. He says: "The municipal government of the city is controlled by the Jews, who number about 30,000. They are, however, held in check by the general government. In Vienna we had noticed a large number of sign-boards in Hebrew duplicating the German, but none such appeared in Odessa, being prohibited on the principle of checking anything showing Jewish power and influence."

It is true that many Jews impatiently deny that there is anything in such statements as these concerning the special relation of the Jews to the revolutionary movements in Russia. Nevertheless, while making all due allowance for exaggerations which may be due to a fanatical hate, the facts are such as to have constrained the belief on the part of many of the most competent, and, so far as one can judge, unbiased observers, that, not unnaturally, goaded as he is by oppression, the Jew has been, and is, a notable factor in the revolutionary forces which are threatening the Russian Empire. In fact, however unwilling Jews at a distance may be to admit it, we have Jewish testimony to the same effect from Russia itself. The St. Petersburg correspondent of *The Jewish Chronicle*, himself of course a Jew, laments the "nihilistic" color-

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\* In *The Presbyterian Banner*, Pittsburgh, Pa.

ing which has been given to the Palestine question by its Jewish advocates in Russia, and adds, very frankly, "If we have succeeded during the last three or four decades in leading the native Jews into the fold of modern civilization, we have unfortunately, in the same time, learnt a great deal from the Russian nihilists." \* All this is confirmed by the issue of recent trials of nihilists in Russia, where, out of sixty-three convicted persons, no less than nineteen were Jews; a number, it need not be said, out of all proportion to the number of the Jews in any province of the Empire.

Whatever, therefore, may be the explanation of the fact, it is certain that, in one way or another, directly and indirectly, the Jews and Judaism are to a most remarkable extent responsible for the revolutionary tendencies of our age. They are largely responsible for that unsettling of faith in the great verities of Christianity, which, by weakening the sense of a divine sanction for those social and governmental relations which are essential to the permanence of the present organization of society, has been the necessary moral antecedent of these revolutionary movements; they are also responsible, in a notable degree, for the actual inception and continuance of these dangerous agitations.

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\* *The Jewish Chronicle*, Aug. 18th, 1882, p. 4.



Abundant evidence might be given, and that of the highest character, to show that in this we are not expressing a merely personal opinion. The fact is noted by many of the most competent observers of our times. Thus, as regards the anti-Christian religious movements of the day, Pastor and Prof. Heuch, of the Seminary of Practical Theology, in Christiania, Norway, in a work reviewing the lectures of Prof. Brande, of the University of Copenhagen, a "Reform Jew," uses the following strong language:

"The anti-Christian movement which is making itself felt in our day is essentially of Jewish origin, is fed from Jewish sources, and born Jews are its most energetic advocates. . . . This has already been said so often that it almost begins to seem trite. And yet it is needful ever to emphasize the fact anew, that in our days that opposition to Christianity which is the most brilliant, the most thorough-going, the most fanatical, and hence in every respect the most effective, proceeds . . . from that Israel which has preserved from the traditions and the faith of the nation nothing except its proud self-consciousness of being superior to other people, and its inextinguishable hatred of that Christianity which it recognizes as the cause of its pariah-like position among the nations."\*

As regards the social and political upheavings

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\* "*Reform-jüdische Polemik gegen das Christenthum im Gewande moderner Aesthetik*," kritisch beleuchtet durch F. O. Heuch. Deutsche Ausgabe.

of the age, a writer in *The Nineteenth Century*, on this subject, states the facts as follows :

“ Now comes what is perhaps the most remarkable feature in the whole of this continental movement. Much has been said from time to time of the power of the Jews in modern society. . . . But the influence of the Jews at the present time is more noticeable than ever. That they are at the head of European capitalists, we are all well aware. . . . In politics many Jews are in the front rank. The press in more than one European capital is almost wholly in their hands. The Rothschilds are but the leading name among a whole series of capitalists, which includes the great monetary chiefs of Berlin, Amsterdam, Paris, and Frankfort. They have forced their way into the nobility of every country, and in all the vast financial schemes of recent years the hand of the Jews has been felt both for good and for evil. That their excessive wealth, used as it has been, acts as a solvent influence in modern society, cannot be questioned. . . . But while on the one hand the Jews are thus, beyond dispute, the leaders of the plutocracy of Europe, . . . another section of that same race, form the leaders of that same revolutionary propaganda which is making war against that very capitalist class represented by their own fellow Jews. Jews—more than any other men—have held forth against those who make their living, not by producing value, but by trading on the differences of value ; they, at this moment, are acting as the leaders in the revolutionary movement which I have endeavored to trace. . . . In the period which we are approaching, not the slightest influence on the side of revolution will be that of the Jew.” \*

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\* *The Nineteenth Century*, Jan., 1881 : article, “ The Dawn of a Revolutionary Epoch.”

To the same effect very many of the best men in Europe, and most thoughtful observers of the tendencies of the age, freely express the belief that the Jews in their present and prospective position among the nations, do very seriously threaten the permanence of the distinctively Christian type of social and political life. They agree with the king of Prussia, who, in 1847, just before the completion of the emancipation of the Jews in that kingdom, said that their full emancipation would be found "incompatible with the well-being of a Christian state." Herr Stöcker, —one of the court preachers to the Emperor of Germany and an evangelical man, in a late address bitterly complains of the continued ridicule and scoffing which the Judaized press of Germany "continually casts upon the holiest sanctities of the Christian religion." He says that he "can no longer look on with a quiet conscience when he sees how the Jews, while holding tenaciously by their own religion, seek to destroy the faith of Christendom"; that, what with the Jewish service of mammon and the Jewish control of the press, "Germany is actually threatened with dechristianization by means of the Jews." \* Using

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\* Report of Hofprediger Stöcker's Address, in the "*Beilage zu Nu. 239 der Neuen Preussischen Kreuz-Zeitung*," above cited.

unconsciously the very image employed by the prophet Zechariah\* in his prediction of the destructive power which the Israel of the last days shall exercise over the Gentiles, the editor of the *Kirchen-Zeitung* endorses this with the remark that “modern Judaism threatens to become *a consuming fire* to the German nation,”† and elsewhere adds that “the whole spiritual life of Austria also, is likely to fall wholly under the influence of the Jews.”‡

It is true that the Jewish press and many persons who form their opinions, consciously or unconsciously, under Jewish influence, denounce and abuse this same Herr Stöcker unsparingly, as if his judgment and opinions were of no account, and he were only animated by the spirit of the mediæval persecutors of the Jews. But he stands by no means alone in his apprehensions. On the contrary, many of the most eminent representatives of the evangelical faith in Germany, seem to share his convictions as to the evil and danger of the present relation of the emancipated Jews to the Gentile nations in the midst of whom they dwell. Thus the ven-

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\* Zech. xii. 6.

† *Neue Evang. Kirchen-Zeitung*, Berlin, den 25. October, 1879: article, “Hofprediger Stöcker und das moderne Judenthum.”

‡ *Ib.* den 13. März, 1880, in above-cited article.



erable Prof. Delitzsch, of Leipzig, himself a Jew by birth, deservedly honored throughout the Christian world, in a late pamphlet on the subject of the attitude of the Jewish press, says that he writes as of constraint, but that he "cannot allow the public defamation of Christianity by the Jewish press to go on longer without a public counter-testimony; and that, if anti-Semitism gain anything from his protest against this Jewish abuse of the Christian religion, the fault is theirs who weary not in claiming for Judaism a world-historical mission,—not only along with Christianity, but in opposition to Christianity; and, on the other hand, in crying down the mission of Christianity as an ensnaring of silly souls, enticing to apostasy from the one true God." \* What reason he has for writing the earnest tract from which we quote, abundantly appears from the numerous citations which he gives from the modern Jewish press, European and American. They are characterized by an almost incredible hatred and malignant defamation of the holiest things of the Christian faith.

In like manner, Prof. Christlieb, of the University of Bonn, has lately called attention to

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\* *Christenthum und die jüdische Presse*: Vorwort; S. 4.

the effective opposition of the Jews through the press to the work of evangelical missions. In his recent book on *Protestant Foreign Missions*, he says that he "would lay great stress on the shameful fact that the Liberal press, . . . the greatest power in forming public opinion, is for the most part in Germany in the hands of the Reform Jews, the bitterest of all the opponents of Missions," and pleads with his readers that they would "seek to free themselves from the Jewish spirit of the age." \* This attitude of *aggressive antagonism* to Christianity, which the emancipated Jews are assuming, however little noticed by the unthinking many, who never look behind acts and events for agents and causes, is a sign of the times as grave as it is remarkable. The confident expectation and determination of these enfranchised Jews, that not Christianity, but Judaism—divested indeed of what was ceremonial and temporary—shall yet win the world against Christianity, when we remember their control of the capital of the world, of the press, and their confessedly marvellous success in modern life, acquires a serious significance.

To those unfamiliar with the facts which bear upon this question, no doubt the suggestion of

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\* *Protestant Foreign Missions*; New York, 1880: p. 48

such an idea as existing among intelligent Jews, will seem so absurd as only to be dismissed at once with a smile of contempt. The fact, however, of such a purpose and anticipation, and its grave omen for Christendom, under present conditions, has of late been much emphasized by many eminent Christian men in Europe. To illustrate, Missions-Inspector Lictor Platt, in a recent course of lectures before the University of Berlin, said:—"Everywhere one thought rules the Jews—the thought that the Christian ideas shall at last be vanquished by the Jewish; and their common effort is directed to this end,—to supplant Christianity in the collective life of the nations."\* In like manner writes the Christian editor of one of the leading evangelical papers of North Germany:—"Among the Jews themselves the conclusion is reached, not that the Jews will have to turn to Christianity, but that the Christians will have to be turned to the Jewish faith."† So also a Jewish writer quoted in the same paper, remarks with all assurance that "Reformed Judaism is the confession to

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\**Neue Evang. Kirchen-Zeitung*, Berlin, den 27. August, 1881: article, "*Was machen wir Christen mit unsern Juden?*"

†*Ib.*, den 4. Februar, 1882: article, "*Englische Parteinahme bei den russisch-jüdischen Conflicten.*"

which the dominating church must return, if she will complete her reformation." \*

Encouraged by the progress of "liberal" ideas in Christendom, prominent Jewish authorities have of late even proposed to help forward the wished-for and anticipated triumph of Judaism in a practical way. The late eminent Rabbi, Dr. Benisch, urged before his death that the ancient order of the "proselytes of the gate" should be revived, in order to provide for the reception into the Jewish fold of the increasing number of those who are dissatisfied alike with Christianity and with the godless scepticism of the day.† This proposition of Dr. Benisch has of late been taken up afresh by *The Jewish Chronicle*, the leading organ of orthodox Judaism in England, which, urging the assembling of a Synod of the Jews of Europe and America, mentions this revival of the order of proselytes, as one of the special subjects which should be brought before the Synod, should it meet.‡ It

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\* *Neue Evang. Kirchen-Zeitung*, den 19. November, 1881: article, "*Die Reformation im Judenthum*."

† *The Contemporary Review*, July, 1878: article, "The Future of Judaism," by the Rev. Canon W. H. Fremantle. He remarks on the above proposition, "This is the high-water mark of Jewish hopes."

‡ *The Jewish Chronicle*, October 20th, 1882: article, "A Jewish Synod, II."



is anxious to “facilitate,” it kindly assures us, “the admission of Gentiles to communion of faith with Jews,” for the sake of those liberal Christians, who, to use the language of the editor, have “outrun the main body of Christians and come up with the rear-guard of Judaism !” \*

The relation of these Jewish efforts and anticipations to the tendencies of that so-called “liberal theology,” which denies the Godhead and atonement of the Lord Jesus, has been lately pointed out in eloquent language by Prof. Godet, of Lausanne. Warning his readers of the danger threatening Christendom from the Jewish deism, he adds :—

“On hearing this word ‘Jewish,’ many of you perhaps smile. That which bears that title does not seem to them very dangerous for the church. They do not say, ‘Can there any good thing come out of Nazareth?’ but ‘Can anything dangerous to us come out from thence?’ To this contemptuous smile I will oppose another, that of the Israelites themselves—I mean the intelligent Israelites—when they see us Christians bestirring ourselves for the propagation of the Gospel, . . . and carrying the religion of the Bible to the ends of the earth. This religion, they say quietly, is our religion. All these pains you take are taken for us. . . . For

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\* *The Jewish Chronicle*, Oct. 6th, 1882: “Notes of the Week.” Further remarks on the same subject may be found in the same paper, Dec. 8th, 1882: article, “The Lesson of *Hanukah*.”

the God of the Christians is the God of Abraham, Isaac, and Jacob—the God of the Jews. The doctrine of Jesus is none other than that of our prophets. One thing only separates us from these Christians—the worship of the Christ. Let this absurd dogma of the divinity of a man—one that is contrary to the most elementary principles of monotheism—let this last remnant of the ancient paganism living on in Christianity fall to the ground, and the Gospel, thus purified, is Judaism! Christians, we are waiting for you! It is not we who are coming over to you; it is you who are coming over quietly to us. . . . So think, and so speak clear-sighted Jews.”\*

To these expressions of opinion on the present and prospective influence of the Jews for evil upon the life of the Gentile nations and churches, may be added the weighty and earnest words of Prof. Ebrard, of the University of Erlangen, who, in his recently published *Apologetik*, uses the following language:—

“Where do we stand? To him who will attentively consider the signs of the times, it will appear as if our time might be compared to the last year of the ministry of Christ, when the great mass of the people, who before had followed Him in a half-blind enthusiasm, turned away from Him and left Him alone with His disciples. Also is it in these days that same Semitic people, which, having entered into the phase of a modern Sadduceeism, is working as the chief agitator to

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\* *Lectures in Defence of the Christian Faith*: pp. 316, 317.

turn the masses of the Germanic and Germano-Roman nations astray in their Christian faith—to form a propaganda for the pantheistic view of the world, and so destroy the Aryan nationalities.” \*

Wonderful in this respect alone has been the change within the last half century in the relation of the Jews to the nations in the midst of whom they live. Even so late as 1834, Mr. Habershon, while speaking in his work on the prophecies of the mighty influence for evil, which, according to the teachings of the prophets—as he with many others understood them—the Jews would then soon begin to exercise upon the Gentile nations, could not but refer to the apparent impossibility at that time that the Jews should ever become a serious danger to Christendom. He wrote at that date :—

“We are accustomed to look upon the Jews as so powerless and contemptible a people, from whom nothing can possibly be apprehended, that we consider it impossible that they can have any influence in the great movement that has for the last forty years been going forward in Europe. . . . Thus we judge from appearances! and it is probable that the cabinets of the five great powers, as they are called, would smile with derision, were it for a moment suggested that their

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\* *Apologetik. Wissenschaftliche Rechtfertigung des Christenthums*. 2. Auflage, Gütersloh, 1880 : II. Theil, S. 591, 592.

greatest danger, their complete overthrow, was connected with the affairs of this despised people. So did Pharaoh, and so did Belshazzar; but, in so doing, they knew not that they forgot HIM who hath declared that HE is the God of Abraham, of Isaac, and of Jacob." \*

Already those anticipations of his, formed from a study of the prophetic Word, are in a wonderful manner realized. How different the attitude of the Jewish nation appears to thoughtful men to-day, witness the testimonies of such men as Professors Delitzsch, Christlieb, Godet, Ebrard, of M. de Lavaleye, and the many others whose words we have given.

Thus we have again applied the test of fulfilment to the literal interpretation of the prophecies of the Jewish restoration, and with the same result as before. A beginning fulfilment seals the prediction and witnesses to its interpretation. The Scriptures tell us of a time to come in "the latter days" when Israel is to be freed from their subjection to the Gentiles. They also repeatedly declare that the same time should be a time of trouble for the Gentile nations, of overturning and destruction; and further, that this tribulation of the nations should be brought about in a marked

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\* *A Dissertation on the Prophetic Scriptures.* London, 1834: p. 185.



degree by the agency—direct or indirect, conscious or unconscious—of the Jews themselves. The predicted deliverance of Israel has apparently begun; with it has begun, no less certainly, a time of revolutionary trouble for Gentile Christendom; and again, even as foretold, it is also the fact that the Jews, in the deepest and truest sense, are the chief ultimate authors of the trouble, and are being used as instruments in the hands of a sin-avenging God for the affliction and sore judgment of the Gentile nations.

This is something *new*, be it observed, in human history. It cannot be said of this, as is often and truly said of many so-called signs of the times, that “it has often been so before.” It has *never* been so before, but it *is* so *now*. It is the Jews, who, in the persons of Spinoza and Maimonides, have had a chief part in the origination of our modern rationalism with all its endless train of mischiefs. It is the Jews—in so many places now emancipated from the bondage of centuries—who, favored with every advantage that the possession of immense capital and of education and the control of the press can afford, are giving their whole strength, with the greatest ability and a sad degree of success, to the extension of that anti-christian movement against all evangelical re-

ligion which the Jew Spinoza two hundred years ago began. So also is it the Jews, again, who, aided by those democratic principles which are determining the history of modern Christendom, appear among the foremost leaders in those destructive social and political movements which, in the opinion of many of the most thoughtful observers of history, even threaten the permanence of our present Christian civilization.

Can any one fail to see what this means? The prophets said nearly three thousand years ago that when Israel should be delivered in the last days from the domination of the Gentiles, that people should become to the nations among whom they should be found, as a consuming "fire" and as "a lion" to destroy them. It is a matter of simple historic fact that in this respect also, as in all those previously noted, the predictions of the prophets concerning the restoration of Israel appear to have already entered upon their fulfilment—a fulfilment,—not in any spiritual Israel nor in any figurative sense,—but in a manner as literal as that in which all other predictions regarding that people have been fulfilled thus far.

8. Yet one other and last test is inevitably suggested by the terms of the predictions of the restoration. Those prophecies make all else to

culminate and terminate in the return of the scattered nation to the land of their fathers, and their conversion to the faith of the Pierced One as their promised Messiah. Israel, as a nation, has not yet returned. And yet it might not unreasonably be anticipated, if this was indeed to take place, that as the final hour approached, the history of the time should be seen gradually shaping itself in preparation for that issue. And if this should so appear, it is plain that it would add another very weighty and almost decisive confirmation to our argument for the literal interpretation of these restoration prophecies. What then are the facts?

The answer is scarcely less clear than in each case before considered. It is the undoubted fact that since the political emancipation of the Jews began, just those movements which on the hypothesis of literal interpretation were to have been expected, looking and tending toward the re-establishment of the Jewish nationality in Palestine, have indeed in recent times begun. This is not the mere fancy of a few students of the prophecies, who might be tempted sometimes to mistake fancy for fact. The subject, as every one conversant with the periodical literature of the day knows quite well, has become matter of not infrequent discussion,

as among the political possibilities of our time.\* *The (London) Spectator*, which does not look with favor on the project of the restoration of the Jews to Palestine, remarks that "while the question has not yet come within the range of practical politics, yet it has ceased to be, what it would have been thought fifty years ago, by all except a few students of prophecy, ridiculous."† How much ground there is for this remark, we shall soon be able to show.

The suggestion that the scattered Jews should be sent back to their own land, so far as we are aware, was first made in recent times by Fichte, in 1793.‡ Six years after that, as already noted, Napoleon, when in Syria, issued a formal proclamation, inviting the Jews of the east to return under his auspices to Palestine. It is true, indeed, that Napoleon's project failed for that time. But it is a matter of historic fact, that from that time on to the present, and especially within the past twenty-

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\* See Preface, p. 1.

† *The Spectator*, May 21st, 1881: "Book Notices."

‡ His words were,—“I see no other means to protect ourselves from them (the Jews) than to conquer for them their promised land, and thither send them all.” *Beitrag zur Berichtigung des Urtheils des Publicums über die französische Revolution*, 2. Aufl., S. 132; quoted by Grätz: *Geschichte der Juden*, xi. Bd., S. 249.



five years, the question of supremacy in Jerusalem has been steadily pressing itself more and more upon the attention of the statesmen of Europe, and is at present recognized by all as a question that must before very long be settled. No one needs to be told that the gradual decay of the Ottoman power has been one of the most notable and conspicuous facts of this century. That the power which for several centuries past has held the sceptre of Jerusalem must finally fall at no distant day, may be regarded as one of the political certainties of a not very remote future; and that the collapse of the Turkish power involves the question of dominion in Palestine, is self-evident.

First, in this century, of important events tending in this direction, was the Greek war of independence, in 1822, by which the Turk lost Greece. Since then he has lost Servia, Roumania, Bulgaria, Cyprus, then more of Greece, and last of all Tunis; while no one doubts that, before long, Egypt, Armenia, and Arabia, will fall away from the Sultan in their turn. Thus, by an apparently inevitable necessity, it seems certain that before very many years it will be one of the foremost questions in European politics, who shall succeed the Turk in the administration of Palestine. Indeed, this is—one may say—the very centre of

the so-called "Eastern Question," and one of the most difficult of the problems involved. The intensity of the mutual jealousies of the great powers of Europe, especially Russia, England, and France, upon this question of power in the Holy Land, is well known to every person who is at all familiar with contemporary history. It is practically certain that no Gentile power in Europe, which could possibly be regarded as a candidate for dominion in Jerusalem, will be allowed in peace to take possession of Palestine, when the Turk shall let it go. In this critical juncture of affairs, the possibility of solving the difficulty by resettling the Jews in the land which once belonged to them, has begun to be discussed by the press of Europe, as one, at least, of the plans deserving of consideration.\*

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\* So proposes, among the latest, Prof. Goldwin Smith, in *The Nineteenth Century*, Nov., 1882. He says: "I speak without prejudice to a remedy of another kind, which may help to lighten the pressure of the existing crisis—the restoration of Palestine to Israel. I ventured to advocate this before, and I see that it is advocated by a far more powerful voice than mine—that of Canon Farrar. . . . Cyprus is now pretty generally allowed to be a white elephant or worse. . . . Let it be given back to the Turk, if the Turk will give back Palestine to the Jew." Article, "The Jews: a Deferred Rejoinder."

To reinforce this growing sentiment, has now come in as the latest development in this direction, the anti-Jewish movement in Central and Eastern Europe, where the largest number of Jews is found. It is plain that—with whatever reason or lack of reason—a large part of the Gentile populations of Eastern Europe wish in almost any way to be rid of their Jews. But why should they not then be sent to Palestine, and so help Europe to settle peaceably the dreaded Eastern Question? Here is a people so few in number that no power could be jealous of their occupancy of that strategic region of the Holy Land; a people, moreover, who, as gathered out of and thus in a manner representing various nationalities, would presumably not aid or sympathize with one power rather than another, in any ambitious projects of conquest; a people besides who for the most part are heartily disliked by those in the midst of whom they are now living. Why then should not the Jews go to Palestine? Such thoughts as these find more and more frequent expression of late years among thinkers of every class, many of whom care as little as possible for fulfilling anything that may be written in God's prophetic Word.

In addition to all this it is the undoubted fact that those great principles which since the

first French revolution have been the chief formative factors in the history of Christendom, involve, as their logical and practical issue, the restoration of the land of Palestine to the Jews if they want it. Those formative principles, as affecting the question before us, are the following. First and fundamental is that of the equal rights of all men, irrespective of race or creed. This principle, embodied in the fundamental law of the government of the United States, announced as their watch-word by the French revolutionists of 1789, inevitably involved as its corollary, the complete emancipation of the Jews from all those disabilities and oppressions under which they had groaned for ages, and their elevation to full equality of political right and privilege with other men. Everywhere that this principle has been recognized this consequence has been frankly accepted, and to this modern doctrine do the Jews owe their civil emancipation so far as it has yet progressed.

Closely connected with this is the so-called principle of nationalities, namely: the right of every race or nation, as such, to govern their own land, to elect their own form of government and the rulers who shall administer it. This is the principle which the powers of Europe have thus far steadily applied to the set-



tlement of the Eastern Question, so far as it has hitherto advanced. That principle has given Servia to the Servians, Roumania to the Roumanians, Bulgaria to the Bulgarians, Greece to the Greeks, as also, outside the dominions of the Sultan, it gave Italy to the Italians, brought forth the united empire of Germany, and is to-day the soul of that Pan-slavonic movement which is giving Europe so much uneasiness. But it is self-evident that when in the progressive dissolution of the Turkish empire, to the Greek, the Armenian, and the Egyptian questions shall succeed in due time a Syrian question, this same principle of the right of nationalities—announced by the great powers as their solvent of the Eastern Question—will by an irresistible logic demand in due order that Palestine be given to the Jews, if they will have it, as beyond doubt the only people on the earth who can show any well-substantiated claim to the land.

It is thus the indisputable fact that by the irresistible tendency of events, and, still more, the irresistible operation of the great principles which are working behind those events, and are dominating the politics of modern Europe, the question whether the Jew shall not have the dominion of Palestine, is silently and steadily coming to the front as one of the fore-

most political questions of a not very distant future. But even this is not all. Concomitant with this progressive dissolution of the Ottoman Empire, and the steadily extending operation of the great fundamental political principles of the century, we see other no less significant movements all alike pointing toward the same issue.

Until the year 1841, only 300 Jews were permitted to live in Jerusalem. In that year this restriction was removed, though the Jews were still confined by law to a narrow and filthy district of the city next to the leper quarters. In 1867, however, by a firman of the Sultan, this restriction also was removed, and the Jews were allowed, in common with all foreigners, to purchase and own land in Palestine without becoming subjects of the Sultan. Next in the order of significant events came the beginning of the Ordnance Survey of the Palestine Exploration Fund, recently completed on the west of the Jordan, which will, no doubt, in due time, be finished in Eastern Palestine also, as soon as Turkish affairs shall permit the return of the engineers to their work. Singularly does this remind us, in the midst of so many suggestive signs of the time, of those words of the prophet-psalmist,—“The time to favor Zion, yea, the set time, is come; for thy servants

take pleasure in her stones, and favor the dust thereof." \*

It was so late as 1861 that the learned expositor of the prophecies, the Rev. E. B. Elliott, in his great work, the *Horæ Apocalypticæ*, referring to the evident appearance already of not a few signs of "the time of the end," wrote,—“At the same time some signs are still wanting, even as I revise this a fifth time in 1861; especially the non-gathering, as yet, of the Jews to Palestine, and the predicted troubles consequent.” † Only six or seven years after that, began the anticipated movement. The Rev. James Neill, for several years resident in Jerusalem, tells us that “no sooner was the law passed” in 1867, allowing foreigners to hold landed property in Palestine in their own name, than many Jews began to avail themselves at once of the right. The movement was further accelerated in 1874 by the adoption by Russia of the German system of military conscription, whereby the Jews—for the most part previously exempt from military service—found themselves all obliged to serve in the ranks for their worst oppressor. At once began a movement of the Jewish population from Russia to Palestine. On this point

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\* Ps. cii. 13, 14.

† *Horæ Apocalypticæ*, 5th ed., London, 1862: p. 242,

Mr. Neill tells us, that he has repeatedly been told by Jews in Jerusalem and "by Turkish officials, who were in a position to know," that "the Russian Jews in a body have, ever since the adoption of the German system of military service in 1874, anxiously sought to leave Muscovite territory, and settle in the Holy Land." "They cannot, if they would, escape all at once. The stream of emigration, however, is now slowly but steadily flowing toward Emmanuel's land." \*

These words were published in 1877. Since then the outbreak of the Jewish persecutions in Europe, especially in Russia, have, as will appear in the sequel, still further quickened this Palestinian movement. As the result, we are told in the article "Jerusalem," in the *Encyclopædia Britannica*, that the Jewish population of Jerusalem has risen from 3,000 in 1838, to over 10,000 souls. Another (later?) estimate in the same work, in the article, "Jews," makes the Jews in Jerusalem to number 15,000, or one-half of the population. Still more recent estimates, as, *e. g.*, that of Mr. De Haas, lately U. S. consul at Jerusalem, number them as high as 20,000. The number may seem small, but it is to be remembered that this estimate, which

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\* *Palestine Repeopled*, by Rev. James Neill, London, 1877: chap. ii.



takes no account of Jews found in other parts of Palestine, is yet nearly one-half the whole number that returned in the restoration from Babylon.

And it is while these changes have been slowly and silently taking place, that the question of the reinstatement of the Jewish nation in Palestine, apparently quite unnoticed, strange to say—at least in America—by the great majority of the professed expounders of the Word of God, has quietly passed out of the region of mere prophetic speculation into the sphere of the political discussions of the day. The so-called “Jewish Question,” in its various aspects, furnishes the theme for an ever increasing number of essays in the leading reviews, magazines, and newspapers of Europe and America. The feeling of a considerable party in England was expressed a while ago, when in a meeting of the Palestine Exploration Society in the Jerusalem Chamber, November 20th, 1880, Mr. MacGregor, speaking to a resolution to undertake the survey, since begun, of Eastern Palestine, argued the importance of the work as bearing on the present movements for the restoration of the Jews, calling attention to the fact that “there is to-day a very strong feeling on the part of many influential persons that something should be done in England which would enable

the Jews to go back to Palestine.”\* A writer in *The British Quarterly*, reviewing Lieut. Conder’s *Tent Work in Palestine* refers unfavorably to a suggestion of his that Palestine should be occupied by some strong European power, and expresses himself inclined to regard Maj. Warren’s suggestion as more hopeful, that “the only way to settle the Eastern Question, so far as Palestine is concerned, is for the Jews themselves to have it back; a suggestion which, for different reasons, has occurred to a great many people.”†

Even writers of popular novels, caring as little as any one can for the realization of any prophetic theories, weave “the Jewish Question” into their writings, and even make their characters argue for the restoration of the scattered nation to their land. Not to speak of others, the late Lord Beaconsfield and “George Eliot” are examples which will occur to every one familiar with literature of this class.‡ The latter writer, not very long before her death, according to a Berlin paper, left the reserve of

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\* *Quarterly Statement of the Palestine Exploration Fund*, Jan., 1881.

† *The British Quarterly*, Oct., 1878: article, “Tent Work in Palestine.”

‡ See, e. g., *Daniel Deronda*, chaps. xlii., lxix., and *Impressions of Theophrastus Such*, chap. xviii.

the novelist, and in a pamphlet published at Hamburg, argued for the erection of a Jewish State in Palestine "on which the world might look as the ideal of a perfect State." The great principles of the century, to which we have already adverted, are urged by political writers, as evidently requiring this issue. It is even said by some that the Jews are already so numerous in that thinly-settled land as to outnumber any other single race, so that the land should be given to them for that reason also.

And thus, as the Ottoman power moves on to its predestined dissolution, these two questions, —What shall be done with *the Jews* as they are found in various Christian lands? and—What shall be done with *the land* which once belonged to them?—force themselves simultaneously and more and more imperatively on the attention of the statesmen of Europe, who, as if by a half blind presentiment of the awful calamities that stand predicted for the nations, when Israel shall reoccupy their land, are only desirous to postpone the ultimate decision of the Eastern Question so long as may be possible. But God's eternal purpose ever moves irresistibly on, regardless alike of the wishes and the fears of statesmen, and of the opinions and theories of theologians. Movements looking toward a restoration of the Jewish nationality in Pales-

tine continually multiply more and more. Even before the recent Russian persecutions had given new impulse to the movement of the Russian Jews toward the Holy Land, *The Jewish Chronicle* wrote, "We are inundated with books on Palestine, and the air is thick with schemes for colonizing the Holy Land once more." \*

Prominent among these projects has been that of Mr. Laurence Oliphant, the author of *The Land of Gilead* and other works, who three years ago submitted to the Sultan a scheme for the colonization of the fertile lands east of the Jordan by Jewish colonists, and forming a Jewish province tributary to the Porte. The project was said to have had the approbation of the late Lord Beaconsfield, at that time Prime Minister of England, and also of Minister Waddington of France. It was not indeed approved by the Sultan, but such a plan, formed under such auspices, and under the present political and social conditions of Europe, was none the less a very noteworthy sign of the time. It is indeed often said, as against the probability of a literal restoration, that a large part of the Jews do not want to go to Palestine, and this is undoubtedly true.

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\* *The Jewish Chronicle*, Dec. 17th, 1880.



Giving to this fact the utmost possible weight, we might still remind those who urge this as an objection to the probability of a literal fulfilment of the predictions of the restoration, that many prophecies have been fulfilled which those most concerned had no desire to see fulfilled. But in so far as the present state of the Jewish mind is to be regarded as bearing on the present argument, we place against the fact that a large part of the Jews in the west do *not* wish to return to Palestine, the other fact that a *larger* part of the nation—in fact, the great mass of the Russian and Oriental Jews—*do* long for such a return.

There is abundant evidence that the desire for the restoration of Jewish nationality in Palestine, however it may have died out with most of the comfortable Jews in Western Europe and America, is keenly alive and active in that larger part of the nation which is found in Eastern Europe. Events in the east have of late followed one another with a rapidity and decision which is most impressive to one who seeks prayerfully to watch the gradual unfolding of the great plan of God preannounced in the prophets. God himself has of late taken up the so-called “Jewish Question” in such a remarkable manner, that we can no longer be told that the restoration of the Jews is not to

be expected because the Jews themselves do not want to go. Whatever of indifference, and even of hostility to the idea there may be even still among the advanced Jews of the so-called "Reformed" synagogue, indifference on the subject among the greater multitude of the orthodox Jews of Eastern Europe, if it ever existed, appears on the most abundant and unanimous testimony to have ended. The savage outbreaks of anti-Jewish feeling in Eastern Europe, especially in the Russian Empire, have awakened in full intensity the ancient longing for the promised land.

All accounts agree in representing the feelings of the Russian Jews as intense and almost unanimous upon this subject. A writer in *The Jewish Chronicle* says: "Israel must once again take up the staff of the wanderer, and abandon the graves of his ancestors. Where are the poor people to go? This question the Jews of Russia have themselves answered. The greater portion have determined to proceed to Palestine, the scene of our former glory and independence." \* To the same effect is the testimony on all hands as to the state of feeling among the Russian Jews, who, be it remembered, number not less than about four

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\* *The Jewish Chronicle*, Feb. 17th, 1882.

millions, or from one-third to one-half of the whole Jewish race.

The same testimony is given as to the half million of Jews who live in Roumania. "The Russian and the Roumanian Jews"—again says *The Jewish Chronicle*—"are bent on going to Palestine. Whatever we may think or say as to the practicability of the new exodus, it is evidently to take place. To all the objections to Palestine colonization that can be pointed out, the Jews of Russia and Roumania have one all-sufficient reply—We cannot be worse off there than here! The movement is irresistible." This statement as to the feelings of the Eastern Jews as also of those conservative orthodox Jews in the west who sympathize with them, is well illustrated by the language of an eloquent Jewish writer on "The Modern Exodus." After referring in connexion with the Russian persecutions to the history of the Egyptian bondage and the exodus under Moses, he says:—

"Once more are we on the eve of the Exodus! . . . . It wants no prophetic eye to see that the Russian Empire is on the eve of one of the greatest revolutions that the world has ever seen. The time has arrived for Israel to depart thence, and for the exodus, greater even than the original one, to commence. . . . But whitherward shall the steps of the millions of Israel be bound? Shall he again, as in the exodus from Spain,

betake himself to other and more friendly lands, to be again, perchance, in the course of time driven from them? No! a thousand times no! For the sake of our unborn posterity, let this, by God's help, be the final exodus of our race. The land of promise is now subject to a power who can barely struggle against financial difficulties. That power is not unfriendly to Israel; his sovereign rights should be purchased with no niggard hand, and the independence of Israel established under international guarantee. What Israelite worthy of the name would hesitate in giving his quota toward the redemption of the land? Once under a stable and just government, the land would again flow with milk and honey, and Jewish enterprise, capital and industry, combined with the geographical situation of the country, would cause prosperity once more to shine upon it. Rome, Greece, and Egypt are once more numbered among the nations, and the *shophar*,\* which announces the resurrection of Israel, the eldest born of the nations, should soon wake the echoes in the mountains of Judah. To Israel, this restoration should prove an unmixed blessing; for possessing a political centre, the dread of persecution would no longer haunt her sons. Composed—as the nation would be—of men of one race and one faith, yet of various nationalities, it would be the most cosmopolitan state that the world had ever witnessed; and when the day arrives that the nations will be contented to submit their disputes to arbitration instead of to the issue of the sword, from whence will the Law be so fitted to go forth as from Jerusalem?"

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\* Trumpet.

† *The Jewish Chronicle*, Feb. 24th, 1882.



Nor is this remarkable movement among the Jews for beginning the return of their nation to the land of their fathers spending itself merely in emotions and benevolent resolutions. Within the past year or two the Jews of Eastern and Southeastern Europe have formed many active organizations for the express purpose of aiding and promoting a general emigration of the nation from those regions to the Holy Land. In almost every town of any size in Roumania have been organized "Palestine Colonization Societies," managed in many cases by the wealthiest and most prominent members of the Jewish community.

On the 4th of May, 1882, a general convention of all the Palestine Emigration Societies in Roumania—at that time forty-nine in number—was held in Jassy, to appoint delegates to go to Palestine and select land, or make arrangements with the Turkish Government concerning the matter. Money was freely subscribed to the cause, and we are told that the meeting was large and full of enthusiasm. So notable, indeed, has this Palestinian movement in Roumania become, that it was lately made the subject of an interpellation in Parliament, and the ministry were urged by a representative of the anti-Jewish party to do all in their power to promote this return of the Jews of Roumania.

to Palestine, that so the country might be rid of them. Similar movements appear in Russia. We read of different parties, some numbering as high as several hundred families, who have left or have made all arrangements to leave Russia for the land of their fathers. These, we are assured, are by no means altogether the poor of the country, but, in many cases, men of sufficient means to reduce the risks of the removal to a minimum. According to a Jewish writer in *The Century*, up to last summer more than £2,000,000 had been raised to help forward the movement to Palestine from Eastern Europe!\*

The significance of this rising tide of Jewish feeling is the greater, that so many from among the Gentiles are moving for Israel's help in a degree never before seen in history. In this respect the great Mansion House meeting in London, February 1st, 1882, may be taken as a typical event. There the world saw a spectacle strange to history—a great spontaneous

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\* *The Century*, February, 1883: article, "The Jewish Problem," p. 610. See also the *Nineteenth Century*, August, 1882: article, "The Jew and the Eastern Question," for further testimony by the most competent authority as to the feelings of the Jews of Eastern Europe touching this question.

gathering of the representatives of every shade of religious and political opinion, assembled to consider the tribulations of the Jews and how they might be delivered from them. Conspicuous among those present or in some way represented at the meeting was Cardinal Manning, the eminent representative of that Church to which especially the most awful sufferings of the Jews in the middle ages are to be ascribed. With his name appear those of the Primate of England, the Bishops of Oxford, of Gloucester and Bristol, the Earl of Shaftesbury, besides those of Mr. Darwin, Mr. Tyndall, Alfred Tennyson, and many other of the most prominent men in the scientific, literary, ecclesiastical, and political world.

A further illustration of the feelings of many in England is afforded by the arrangements made by the wealthy banker, Mr. Cazalet, who seems to be interesting himself in the fortunes of the Jews. He has obtained, we are told, from the Sultan, in connexion with negotiations for the concession of the Euphrates Railway, tracts of land in the vicinity of Adana and Aleppo, and especially in Mesopotamia, extensive enough to admit of Jewish immigration on almost any scale. The land is granted for twelve years free of taxes to Jewish immigrants on condition of their becoming Turkish

subjects.\* Even in Germany, despite the anti-Semitic agitations, we find as signatures of an appeal in behalf of the Jewish fugitives from Russian violence, the names of twenty-eight members of the German Parliament, of the eminent Professors Mommsen and Virchow, and ten other University professors, besides many councillors of state and members of the clergy.

We may sum up the present state of the case in the words of the Italian correspondent of *The (New York) Evening Post*:

“As by common instinct the thoughts of all nations turn to Palestine as the ultimate refuge of the persecuted Jews. In a Russian town last year they were driven from their homes to the refrain, ‘Go to PALESTINE! go to PALESTINE!’ The heart of the faithful Jew responds to this, even when the red cock crows and he sees the terrified faces of his beloved ones by the lurid glare of his burning possessions. The dominant idea of the Eastern Jew, whatever may be that of his co-religionist in Western countries, is to return to Palestine. Not only the poor, . . . but also the wealthy Jew thinks of inhabiting once more the land of his forefathers. This is no longer a dream of visionary Bible students, but an actual reality. . . . The question of the return of the Jews to Palestine now seems to be one that interests all nations.”†

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\* This statement is given in the *Jewish Chronicle*, Sept. 1st, 1882, on the authority of Mr. Cazalet himself.

† *The (New York) Evening Post*, April 7th, 1882.



Such, then, is the present state of feeling regarding the restoration among a large part of the Jewish nation. It is true that there are as yet grave obstacles to the realization of this proposed return of the Oriental Jews to the land of their fathers. Chief among these is the firman which the Sultan issued within the past year with reference to these same colonization movements among the Jews of Russia and Roumania, wherein he authorizes them to settle in all parts of his dominions, *excepting* only Palestine. But there is probably less in this prohibition than at first appears. *The Jewish Chronicle* calls attention to the fact that in the Turkish official language Palestine includes much less than in the Jewish and Christian use of the term; namely, it is restricted to the small territory of the *pashalik* of Jerusalem. Outside of that, in other parts of the country as well as in all Syria, according to the understanding of this leading Jewish organ, there is no prohibition of settlement. The firman in question, therefore, if correctly thus interpreted, would not exclude the Jews from the entire land of the covenant, but only for the time from a small part of it.\* Besides this, it is also

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\* It is to be borne in mind in this connexion that the land as given in covenant to the fathers, which is promised to the nation in the latter days, reaches from the

to be added that it has been interpreted as applying only to the refugees from Russia and Roumania.

Moreover, we are told that the movement has already gained such strength, that it is not likely to be wholly stopped by a decree which the Porte in its extreme weakness may not be able to enforce. In proof of this, in *The Jewish Chronicle* it is asserted that

“Despite the Sultan’s veto large numbers of Russian Jews have settled in the Holy Land, without any obstacles being placed in their way by the Turkish Government. . . . As soon as a favorable intimation shall come from Constantinople, the rush of Jews to Palestine, in spite of the antipathy of the rich Jews, will be something enormous; and not tens, but hundreds of thousands will use their best endeavors to make the land of their ancestors what it once was—a land flowing with milk and honey.”\*

In corroboration of these statements we find several instances noted in which, since the publication of the Sultan’s prohibition, parties of Jewish emigrants have been allowed to settle not only in Syria, but also in Palestine itself. One hundred Jewish emigrants, sent under the

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Mediterranean to the Euphrates. (See chap. iii., pp. 71–75).

\* “A Narrative from the Borders of Russia,” in *The Jewish Chronicle*, June 30th, 1882.

care of an English association, under the auspices of the Earl of Shaftesbury and others, left London for Northern Syria last August. Not very long since delegates of a Roumanian Emigration Society succeeded in purchasing land even in Palestine itself, in the vicinity of Safed; the Turkish authorities, notwithstanding the firman of prohibition, duly legalizing the purchase.\* So late as the middle of February, 1883, we read of a company of eighty-seven Russian Jewish emigrants passing through Berlin on their way to a new colony in Syria, about fifteen miles from Beyrout, where between two and three hundred emigrants are already settled.†

Reference has already been made to the common opposition of a large part of the Jews of Western Europe and America to the proposed resettlement of Palestine by their nation. This opposition is usually based upon the rationalistic views of the prophecies which are held by the Jews of the "Reformed" synagogue; as also on the fact that life and property are at present so insecure in Palestine that it would be unwise and even impracticable for an extensive emigration to be directed thither

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\* *The Jewish Chronicle*, Sept. 1st, 1883.

† *Id.*, Feb. 23rd, 1883.

This last consideration is without doubt at present of valid force ; but the one thing which seems to be quite certain is that the present state of things in Palestine cannot last indefinitely. No one doubts that, as other provinces, so also at no distant day Palestine and Syria must drop out of the hand of the dying Ottoman power.

Whatever the reasons may be which make a considerable part of the Jewish nation as yet averse to a restoration of their national life in Palestine, it is certain that causes are in operation which may easily combine to alter their mind. Give security of life and property in Palestine, and a chance to make money there ; combine with that such an increase of the rapidly growing dislike and jealousy of the Jews in Central and Eastern Europe, and even elsewhere, as seems far from unlikely, and the Jews, one and all, may soon be glad enough to go to Palestine. As for the security of life and property which is undoubtedly necessary before emigrants in any large numbers will be attracted to Palestine, it is the avowed and steady policy of the great powers of Europe as regards the Eastern Question, to establish this security throughout the territory now ruled by the Sultan. Moreover with the settlement of the Eastern Question, if not before, it can hardly



be doubted that the land of promise will become the terminal point of the Euphrates Valley Railway, and gain all the advantages of such a position on the great highway between Asia and Europe. Under conditions such as these,—which are to all appearance likely to be realized in a not very distant future, and are already freely discussed in the leading reviews and journals of the world,—Palestine at no remote day will easily present inducements to the immigrant and even to the capitalist, which are as yet in great measure wanting. Another element in the present situation, which is of no little account in its bearing on this part of our argument, is set forth with much force by *The (New York) Nation* in the following language:—

“Capital has fixed its eye on the magnificent region known as Asia Minor, and found it full to overflowing of material for handsome returns, which nothing prevents it from getting at, but insecurity and oppressive taxation. . . . The money markets in London and Paris, now that they will not lend the Sultan any more money, are beginning to insist with a subtle, silent, but always in the end irresistible persistence, which unemployed capital knows so well how to exert, that he must at least give them a chance at his mines and his minerals and his wheat-fields, olive yards and vineyards; must let them carry their own police with them and fix their own taxation. . . . From this the

Ottomans are probably in greater danger at this moment than they have ever been from the armies of the Czar." \*

When we remember that the capital of the continent, we have seen, is for the most part in the hands of the Jews, such words as these will appear to have in their bearing on the present argument, no trifling significance.

But whatever may be the present obstacles to a return of the Jews in any number to their own land, it is plain that they do not in the least affect the fact on which alone the present argument rests; namely, that in our day, quite unexpectedly to all but the few students of God's prophetic Word, two questions have simultaneously arisen in the social and political life of the modern world, and are ever pressing more and more urgently for solution; namely,—What shall be done with the Jews? and—What shall be done with Palestine?—while a large part of the Jews themselves, wisely or unwisely, profess that they wish to solve this question themselves, by leaving the lands where they are oppressed and are not wanted, and occupying the land of promise.

All this is indisputable, and the bearing of it on our argument is clear. We have argued

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\* *The Nation*, May 22nd, 1880.

that if those who interpret the Scriptures as foretelling a literal restoration of the Jewish nation to the land of promise be in the right, then it were reasonable to expect that whenever the time of the restoration should draw near, there would appear movements and tendencies preparatory for and pointing toward such an issue. By way of further testing, if possible, the literal interpretation of these restoration prophecies, we therefore raised the inquiry whether or not there have appeared in the present century, and especially in our own day, anywhere in the political horizon, any possible indications of the approach of such a notable and significant event. The result of this inquiry has been to make it clear, that whatever the future may bring forth, the affairs of the world within the past century *have* taken such a shape that the question of the possible restoration of the Jewish nationality in Palestine, has passed out of the exclusive domain of the theologian and expositor of Scripture into the arena of political discussion.

This century has undoubtedly witnessed the rapid decay and disintegration of the government which has for several centuries held the Holy Land. It has witnessed within the last ten or fifteen years a very general and unprecedented interest among men of all forms of

religious and political opinion, in the question of the future disposition of the Jewish nation. It has witnessed very lately the unexpected removal of most of those disabilities which until of late practically forbade the settlement of Jews in any number, within any part of the land of promise. It has witnessed within the past year or two a surprising outbreak of savage persecution of the Jews in those regions where the greater part of them are found. As the immediate result of this, we see a spontaneous movement of great numbers of these persecuted Jews to go and take peaceable possession of the land of their fathers. Whatever be the final issue, it is the fact, variously attested, that a stream of Jewish immigration has within the past fifteen years begun to flow quietly into Palestine. Simultaneously with this, by reason of various political and social complications, we see the question, which a hundred years ago would have been regarded as a political absurdity, claiming the deliberate attention of the thinkers of the world, whether the interests of the world may not ere long demand the reconstruction of a Jewish state in Palestine. Is there any ambiguity about these facts?

Add now this last mark of the time in which we live to all the foregoing,—and can we, as



men who believe in God's Word, regard these as all only so many accidental coincidences? Must we not rather see in this most remarkable combination of events, long ago predicted as to come to pass in "the time of the end," the most impressive evidence that all the ancient predictions concerning Israel's restoration in "the latter days" are soon to receive, not a figurative, but a most literal, astonishing, and exhaustive fulfilment? The facts which we have brought together in this chapter are not such as we would have had any reason to anticipate if the figurative interpretation of the promises to Israel were correct; but they are precisely such as were to be expected if the literal interpretation of the prophecies were correct.

Nor can the force of this argument be evaded by the common remark that "such things have been always happening." It is quite certain that such things have *not* been always happening. It is certain that down to the latter part of the last century there had never been any general movement toward the emancipation of the Jews since the Babylonian captivity. The solitary attempt of the Emperor Julian in the fourth century to restore Jerusalem, by its remarkable failure only rendered more conspicuous the truth of that pre-

diction of our Lord which it was his aim to discredit, that Jerusalem must be "trodden down by the Gentiles until the times of the Gentiles be fulfilled." The course which history has of late been taking as regards the Jews is, therefore, without a precedent. We are herein confronting a new phenomenon in the history of the world, and one, as we shall see, which is in various ways of the most momentous significance. What its significance may be, see in our next and last chapter.

## CHAPTER V.

### RECAPITULATION AND CONCLUSIONS.

“Heaven and earth shall pass away, but my words shall not pass away.”—MATT. xxiv. 35.

THE argument of this book may now be summed up as follows. In the first place, we called attention to the very remarkable and unique character of the various phenomena which have distinguished the history of the Jewish nation to the present time, noting in particular their extraordinary influence on the faith and the practical religious life of the world, their unparalleled experience of exile, scattering, and persecution for more than two thousand years, and the persistence notwithstanding of their separate national existence and peculiar racial characteristics. In the next place, attention was directed to the fact that all that is most exceptional and was *a priori* most unlikely to have taken place in that long history down to the present time, is found recorded centuries in advance of its occurrence.

That record is contained in books which profess to have been written by prophets of that nation, and which—whatever be the exact date of their composition—were indisputably published to the world centuries before the predicted experiences of the nation had been fully realized or could have been possibly anticipated by the natural reason of man.

From all this it was argued that the facts are such as cannot be rationally explained, except we assume in the history of the Jews the mysterious working of a power and wisdom more than human; and, in particular, that we must recognize the claim of foreknowledge obtained through supernatural revelation from God, which these same prophets make for themselves, as abundantly justified by the continuous and minutely literal fulfilment of their predictions concerning the fortunes of Israel throughout more than two thousand years. In the light of these facts we argued that we were compelled by all the principles of sound reason to recognize—both in the formation of those Israelitish Scriptures, and, in one way or another, in all the history of that nation hitherto—the continual presence and activity of the living God, in a manner seen nowhere else in the annals of our race.

The next fact to which we directed our at-



tention—namely, that much in the words of these old prophets yet remains to be fulfilled—becomes, therefore, of the greatest interest. In particular, we emphasized the fact that they repeatedly predict the coming of a day in “the latter times” when the afflictions of Israel shall end forever, and they shall at last be gathered from their long exile back into their own land, converted from their long apostasy and hardness of heart, and made to be a seed of blessing to the world. It was therefore argued on the basis of the facts before mentioned and the divine inspiration of those predictions thereby so fully proven, that as thus far all that was predicted has in due time come to pass, so are we constrained to believe and expect that in due time all that remains will also be fulfilled.

It was further argued that the fulfilment of these promises must throughout be realized in the same people and in the same literal sense in which all the threatenings against the Jewish nation have been fulfilled. This was shown first,—in accordance with the general faith of the church—as regards the predicted conversion of the nation to the faith of Jesus as the Christ; and then, by parity of reasoning, as regards also the predictions of the reinstatement of the nation in their own land. We thus reached the conclusion that we must expect, according to

the Word of God, that the Jewish nation will in the fulness of time be restored to their own land, and then and there owning the Crucified One as Messiah, become and remain a holy nation to the LORD.

But since the correctness of this literal interpretation of these temporal promises to the Jewish nation has been and is by some so strenuously denied, last of all we raised the question whether it were possible as yet to test, in any tentative way, the truth of this interpretation by historical fulfilment. On reviewing the facts of history as bearing on this question, we found that there is no denying or escaping the fact that—whatever the final issue may prove to be—the past century has seen the beginning of a fulfilment of the temporal promises to the Jews as literal and national in its character as was the fulfilment of the threats of overthrow.

We observed that the prophets foretold the restoration as apparently, like the subjugation of the nation, a gradual process. They foretold, moreover, not merely the return to the Holy Land and the conversion of the nation, but also various circumstances attendant on the restoration; as, namely, that the nation should be delivered from its political subjection to the Gentiles, Jer. xxx. 8; that there should appear a

preliminary tendency to organization, Ezek. xxxvii. 7; that their numbers should remarkably increase, Jer. xxxi. 27, 28; that the wealth of the Gentiles should in a notable degree pass over to them, Is. xxxiii. 1, lxi. 6; that they should obtain "praise and fame" in all the lands where they had been put to shame, Zeph. iii. 19, 20; that simultaneously with this elevation of the Jewish nation should come distress and overwhelming judgment upon the nations among whom they should be scattered, Jer. xxx. 11, Dan. xii. 1; and that this should be due, in a very special manner, to Jewish influence, Mic. v. 8, 9; and finally, that at last, as the issue of all this, they should be restored as a nation to their own land, Ezek. xxxiv. 13.

In every one of these divinely specified particulars, we have shown it to be a matter of fact that within the past hundred years there has been and is still in progress a clear incipient fulfilment of the temporal promises made to Israel for the latter day. It is an indisputable fact—a matter of frequent comment—that within the past hundred years an unprecedented change has taken place in the condition of the Jewish nation. That period has witnessed, in the first place, a political emancipation of the nation through the largest part of Christendom, which is still steadily progressing, and is favored by

the dominant principles and tendencies of the age; it has witnessed, again, a tendency of the nation, almost everywhere, to organization in various ways for national purposes; a remarkable increase in their numbers; a rapid transfer of wealth from the Gentiles to the Jews; the rapid rise of the Jews, wherever emancipated, to positions of power and influence; along with all this, distress and judgments upon the Gentile nations among whom the Jews are found, which distress and danger are to be traced, to a remarkable extent—directly or indirectly—to Jewish influence; while, last of all, has begun, in spite of much opposition within the nation and without, a steady movement of the Jews to possess the land of their fathers, favored more and more by all the political tendencies of the time.

It may not be amiss to call attention also to the fact that all these events are of the more significance that their occurrence at just this period of the world's history had long been anticipated, on purely Scriptural grounds, by many students of God's Word. During the past three hundred years many expositors of the prophecies, of the highest reputation for learning and sobriety, have given expression from time to time to the opinion, based on their belief in the correctness of the literal system of interpretation, and also in the truth of what is known as "the year-day interpretation" of prophetic



chronology, that somewhere about the present period the world might expect to see the restoration of Israel begin.

Mede, early in the seventeenth century, dating the beginning of the second half of the prophetic "seven times" from A.D. 455—though with a careful reservation as to any "precise determination" of the time—expressed his belief that the work of restoring Israel would begin soon after that period should run out,—that is, some time in the eighteenth century.\* At the other extreme stands the opinion of the Rev. Robert Fleming, who, in a work published in 1701,† suggested that the decay and downfall of the Ottoman power was probably to be expected between the years 1848 and 1900, when, as he conceived, the overthrow of other anti-Christian powers might be anticipated, this to be followed about a hundred years from now by the full restoration of Israel. About fifty years later, Bishop Newton gave it as his opinion that the restoration of the Jews would begin about 1,260 years after the rise of Mohammedanism; *i. e.*, in the latter part of the present century.‡ To

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\* See *Works* of Mede, pp. 814–820; also his *Key to the Apocalypse*, ed. of 1650, p. 118.

† *The Rise and Fall of Papacy*. See pp. 60, 61, *et seq.*

‡ *Dissertations on the Prophecies*, New York, 1794: vol. i., p. 386; vol. ii., p. 387.

the same effect Dr. G. S. Faber, writing about the beginning of this century, ventured the opinion that "the times of the Gentiles" would run out about 1866, and that the restoration of Israel would then commence, and with it a time of unexampled trouble. The restoration, he thought, would probably be a gradual process, occupying in all about seventy-five years, (arguing from Dan. xii. 11, 12), and would be furthered by two maritime powers in the west of Europe. "Most probably," he remarks, "politics will have taken such a turn at that eventful period as shall make it seem to be the interest of both these great powers to attempt the restoration of the Jews." He adds that "it will inevitably be a time of great calamities to the Jews."\* Testimonies to the same effect might be multiplied, all of which go to show that the idea of a restoration of the Jews at about the present period of the world's history is no new thought, suggested by certain events and tendencies of the time, but has been expressed by a large proportion of the most eminent scholars who have interpreted the prophecies on certain principles, at various times during the last two or three centuries. How far their anticipations

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\* *Dissertations on the Prophecies* : vol. ii., pp. 244, 254, 256, 259.

appear in a way to be realized, the facts given in the previous chapter will enable the reader to judge.

The conclusions to which we are led by this line of argument are many and momentous. Some of them have been already indicated in the course of the discussion. We briefly recapitulate these, adding certain others.

1. First of all, the facts set forth in this book, as proving the occurrence of veritable predictions of the distant future in the various books which make up the Christian Scriptures, bear decisively upon the general *credibility* of the whole history which is narrated in those books. It is sometimes plausibly urged that when we meet with accounts of what profess to be supernatural events, in other books—for example, the Buddhist scriptures—we all admit that the presumption against their real occurrence as narrated, is practically overwhelming. Why, then, should we regard the miracles which we find narrated in the Bible, in any different light? To this, many answers might be given; but the present argument suggests an answer of special pertinence and force. If the fact of real prediction be proven in the Holy Scriptures; if, moreover, all Jewish history seems from the beginning to have been the matter of a special and exceptional divine revelation and predetermina-

tion; then accounts of what are asserted to have been supernatural events in connexion with the history of *that* people, cease to be intrinsically incredible. It is reasonable that we regard with incredulity the stories of miracle with which we meet in the Hindoo Puranas or the Buddhist Jatakas, because this seal of prediction fulfilled and fulfilling is totally absent both from those books and from the history of the people to whom those books pertain. But to infer that hence it is *also* reasonable to be in like manner incredulous of stories of miracle when found in the scriptures and the records of a people whose whole history appears to have been miraculously fore-known and written in advance, is utter fallacy. The cases are not similar, but sharply contrasted. If there be anything in the facts set forth in this work, it is not too much to say that they throw the whole presumption as regards the miraculous element of Biblical history on the other side. Miraculous interpositions in connexion with the history of a people with such a record as the Jews, are *not* incredible, but become rather even *a priori* probable. The accounts of miracles, therefore, in the Scriptures in connexion with their history make nothing *against* its credibility, but, rather, *for* it.

2. But not only does the fact of these fulfill-



ed and fulfilling prophecies in Scripture raise a presumption for its credibility ; even more, it proves its *inspiration*. All will agree that this is without qualification, the burning question of the day—whether the Scriptures of the prophets are, in very truth, the inspired and infallible Word of the living God. We claim that the facts which we have brought together are such as ought, of themselves alone, to settle that question for every sincere and candid mind. The whole history of Israel's exile and oppressions for the past eighteen hundred years affords proof positive of foreknowledge in the books of the Old Testament. And not only that, but especially the facts of Jewish history in this very century in which we are living, when compared with the predictions of the prophets concerning the restoration of the Jewish nation, are such as to show with a clearness little short of demonstration, that these amazing predictions of events which are only now after more than two thousand years beginning to take place, must be, not of man, but of God. Who but the Holy Spirit of God could have revealed the future with such minute and unerring exactness, two or three thousand years before the events foretold were to take place ? Beyond all doubt it must have been the living and omniscient God who “spake in time past by

the prophets, and hath in these last days spoken unto us by His Son."

3. In the next place, and by necessary consequence from the foregoing, we claim that these same facts confirm the ancient faith of the Jews and of the Church of Christ, as to the *genuineness* and *authenticity* of the books in which these fulfilled and still fulfilling predictions are found written. If it be granted that we have good evidence of divine foreknowledge, for example, in the book of Daniel, then what becomes of the theory of those learned gentlemen who tell us that the book of Daniel was not written by Daniel at all, but was a pious forgery of the days of the Maccabees? Is it morally conceivable that God should have *inspired* a *forgery*? We maintain with confidence that the events of the very age in which we are living—would men but use their minds to consider them—are such as should make our radical critics pause and revise their arguments, and also check the rash ambition of some who would at all hazards be thought abreast the latest criticism, and so ventilate from time to time the speculations of their unchastened intellects, to the promotion of the increasing unbelief, and to the grief of all good men who still hold fast the ancient faith of the Church in the inspiration of the Holy Scriptures.

Whether any such as these will be affected by anything we have written, we know not: too often in the case of such is the word of our Lord brought sadly to one's mind,—“If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” But it may be there are some who may be strengthened betimes against the seductions of the scepticism of our age, if but once their attention be called away from theories to facts; to that marvellous evidence from prophecy fulfilled and fulfilling, which, we are often told, is out of date and unsuited to our times, but with which, if we do not greatly err, the age in which we live is even more replete than any which has gone before.

4. The facts which we have given bear not only on the question of the inspiration of the Scripture, but also upon its *interpretation*. Whatever force they have, more or less, they do assuredly go to support the literal as opposed to the exclusively spiritual or figurative interpretation of the predictions concerning the Israel of the latter days. In the nature of the case, complete and absolutely final demonstration can be given only by final and complete fulfilment. But surely an incipient fulfilment such as has been apparent during the past hundred years, if it do not amount to dem-

onstration, does yet confirm foregoing arguments in a degree that, as it seems to us, should leave very little room for further doubt. It is true that all the currents of the history of our time as they bear upon the Jews might be conceivably reversed, but it must be admitted that of this there is no visible probability. Rather are the principles which have worked out the deliverance of the Jews thus far, year by year so gaining strength that at no distant day they promise to reconstruct the whole of Christendom.

In the next place, if the facts are in any wise as herein set forth, it is plain that they are fatal to the "time-historical" or "praeteristic" theory of interpretation as held and taught by Profs. Kuenen, Wellhausen, and their English-speaking disciples. They prove that theory to be false in its fundamental assumption, and therefore false in the whole pretended exposition of the meaning of the prophets which is based upon it. That assumption is that—the miraculous impartation of knowledge being impossible—the so-called "prophetic vision" was confined to the near historical horizon of the age in the midst of which the prophet was living. So far is this from being true, that the more we have studied the history and fortunes of the Jews from the days of the prophets un-



til now, the clearer has it become that in reality the revelations of the prophets were *not* thus limited, but took in the whole sweep of the ages, quite down to the present time.

As already remarked, many of the predictions of the prophets concerning the judgments that were to come upon the Jewish nation were not fulfilled until centuries after the prophets who first uttered them had passed away; while yet other predictions concerning the restoration and elevation of the chosen nation to power and influence in the latter days, are even now apparently just beginning to be fulfilled. Facts such as these forbid us to assume the principle that in our interpretation of prophecy we should insist that the predictions of a prophet must be merely the reflection of the age in which he lived, and the poetic expression of his natural hopes for the future. Despite the amazingly positive and dogmatic assertions of many to the contrary, it is none the less a fact that the occurrence of events has been foretold in those prophetic books, for which even the preparation had not appeared above the horizon, when they were first foretold. Of this fact we claim that the history of Israel is a luminous proof;—a proof so clear that the too common failure to see or refusal to acknowledge it, would be utterly inexplicable except that this

very discredit of the prophetic Word in the latter days was itself also therein predicted.\*

5. One last conclusion,—or, rather, series of conclusions,—seems to follow with irresistible force. If, as has been shown, all the threats of the prophetic word against the Israelitish nation have been fulfilled, not in a figurative, but in the most literal sense; and if, as is agreed, the prophecies of Israel's conversion are to be fulfilled in the same national Israel, in the same literal manner; and if, again—as the facts give so much reason to believe—the predictions concerning the emancipation of Israel in the latter days from “the yoke of the Gentiles” have also in our day begun to be fulfilled in the same national Israel and in the same literal manner; then how can we avoid the conclusion that the remaining details, not yet fulfilled, will be fulfilled in the same very literal and historical manner as all else hitherto? To suppose that it should be otherwise, were to set

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\* Of this 2 Pet. iii. 3, 4, furnishes a ready illustration, as also all the many passages which, speaking of the terrible surprise which the unexpected return of the Lord will be to the world and the Church in the time of the end, imply, of course, that the predictions of such a return would before that time have fallen into very general discredit.

all analogy at defiance, and utterly destroy the homogeneity of these predictions of the restoration. But if all this be true, then we are guilty of no intrusion into things not revealed, but simply state the testimony of God's Word, when we say the signs of the times in connexion with the present position of the Jews, warrant us in such anticipations as the following concerning that period of the history of the world upon which we are now entering.

(1). Sooner or later the world will witness the reinstatement of the Jewish nation in the land of their fathers. They will not, as some suppose, be merged in the nations among whom they are scattered, and so lose their nationality, but, restored to their own land, they will continue a nation forever. So far is this from being an inference from obscure and ambiguous language, that it is declared in one of the fullest and most explicit prophecies of the great restoration, with all the solemnity of an oath, by the Most High himself. For we read, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name: *if those ordinances depart from before me, saith the Lord, then the seed*

*of Israel also shall cease from being a nation before me forever.” \**

(2). In connexion with this restoration of the Jewish nation, the Word of God solemnly forewarns us that we have to look for a day of tribulation and consuming judgment upon all the nations of the world, such as rebellious man has never yet beheld. The godless optimism of multitudes in our day, sanguine of man's success in self-government and self-redemption, will at no distant day receive a terrific rebuke from the throne of the Almighty, “and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.”† So explicit is the Word of God upon this subject, that one would think that no one not predetermined to close the eyes to all that was not gratifying to our natural love of ease and flattering to our inveterate national and churchly pride, could have any doubt upon the matter. The day is swiftly coming of which all the great judgments that have fallen upon the nations hitherto, the overthrow of Nineveh, of Babylon, of Jerusalem, have been but the imperfect types and faint foreshadowings. Jeremiah, in his great prophecy of the final restoration in

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\* Jer. xxxi. 35, 36.

† Is. ii. 17.



Jer. xxx., xxxi., has described it in the following language:—

“Thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned to paleness? Alas! for that day is great; there is none like it! It is even the time of Jacob’s trouble; but he shall be saved out of it. For I am with thee to save thee, O Israel, saith the Lord; for I will make a full end of all the nations whither I have scattered thee, yet I will not make a full end of thee, but I will correct thee in measure; I will not leave thee unpunished.”

Surely it must be admitted that, in the light of predictions like this, which might be cited in great number, the present movements and tendencies of our time, in which the influence of the emancipated Jews is so conspicuous, become invested to the mind of the Christian with the most ominous significance. The Word of God, all whose threats and promises have thus far been fulfilled to the letter, tells us—not in the language of obscure symbolism, but in plainest terms, and with awful distinctness—that all these movements are indeed converging to a crisis of universal judgment such as the world has never seen; a judgment which will result in the everlasting overthrow of all Gentile government, of whatever sort it be.\*

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\* 1 Cor. xv. 24, 25.

It is indeed quite the fashion, in these days of enthusiasm for "progress," to stigmatize all such representations as "disheartening *pessimism*." But thoughtful men will agree that to fasten an ill-sounding name on anything affirmed to be the teaching of God's Word, is not enough to prove it false. The Jews apparently thought Jeremiah's predictions of the coming judgment on their nation discouragingly "pessimistic."\* But they turned out none the less to be the truth of God. It is true that the Word of God does point us forward to "*a new heaven and a new earth wherein dwelleth righteousness*"! Absolute "pessimism" is, thus, as far from the truth of God as possible. But that the Word of God favors the optimistic expectations of many in the church *as respects the present age and order of things*,—this we utterly deny. And in this we are far enough from being alone. Very many, even in our day, of the profoundest students of God's Word have been led by it to form like expectations of a coming judgment which shall wholly overturn the present order,—men whom no one will venture to accuse of "pessimism" and a spirit of moral despondency. Says Professor Van Oosterzee, commenting on

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\* See Jer. xxxiv. 4.

2 Tim. iii. 1-9,—“It is here revealed that the optimistic view of the world, which expects but a continued triumph of humanism—an advance steadily to a higher freedom, culture, and dignity in the future—cannot stand before the tribunal of Scripture.”\* To the same effect Dr. Thomas Chalmers has also left on record his understanding of the teachings of God’s Word as follows :—

“As far as we can read into the prophecies of the time before us, we feel as if there were to be the arrest of a sudden and unlooked-for visitation laid on the ordinary processes of nature and history, and that the millennium is to be ushered in in the midst of judgments and frightful convulsions which will uproot the present fabric of society and shake the framework of its machinery to pieces. . . . I look for the conclusive establishment of Christianity through a widening passage of desolations of judgments, with the demolition of our civil and ecclesiastical structures.”†

We have already had occasion to note how even the secular and unbelieving press—in Europe especially—continually reiterates, often in tones of the deepest alarm, that a crisis of the most portentous gravity is impending over the world. How can we then, who are “children

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\* *Commentary on 2 Tim.*, loc. cit., in Lange’s *Commentary on the Holy Scriptures*.

† *Lectures on the Evidences*: vol. i., p. 372.

of the light and of the day," fail with the plain words of God before us to "discern the time"? For "the sure word of prophecy," not a jot of which has ever yet failed of fulfilment, tells us plainly that these apprehensions of philosophers and statesmen of our time shall be more than realized in a future which apparently may not be very distant.

(3). The same prophetic word assures us that although the Jews in the coming tribulation shall not be utterly destroyed, yet for them also wrath and judgment is still reserved before their deliverance shall be fully consummated. The Jew has yet to learn with all the Gentiles that there is no peace—nothing, *nothing* but wrath and vengeance from God against any and every individual, or nation, or race, that rejects Jesus of Nazareth, the Son of God, as the Messiah of Israel and anointed Lord of men and King of nations. For as to Israel's experience in the days of the great consummation it stands written, as we have seen, that God in that day will not leave Israel unpunished,—that the day in which He makes a full end of all the nations whither He has scattered them, will also be in an eminent degree "the day of Jacob's trouble."

(4). "Immediately after the tribulation of those days," shall be "on earth distress of nations,



with perplexity";—that is the way in which the Lord Jesus described the closing days of Israel's tribulation, when Jerusalem shall cease to be trodden down of the Gentiles! \* Is that all He said? No, for we read further on that He also said in so many words:—

*"And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."*

If history thus far have established the principle of literality as that according to which

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\* In Matt. xxiv. 29 and parallels we read of a "tribulation" upon Israel "*immediately*" after which begin the signs of the imminent appearing of "the Son of Man in the clouds of heaven." It is truly strange that so many, even among evangelical expositors should have insisted upon restricting the duration of this tribulation to the events immediately connected with the destruction of Jerusalem. For, according to Luke xxi. 24, our Lord expressly included in that tribulation not merely the events of A.D. 70, but also the captivity of the Jews among all nations, and the subjection of Jerusalem for a lengthened period to Gentile power. Whatever be the nature of that "coming" of the Son of Man, therefore, which is to take place "*after*" that tribulation, that it is even yet in the future is as certain as that Jerusalem is to this day "trodden down of the Gentiles." "Præterism" is utterly excluded.

God has fulfilled and is still fulfilling all these Jewish prophecies, how can we escape the conclusion that we are absolutely compelled by the whole force of the argument up to this point, to understand that when we read, here and elsewhere, in connexion with these closing scenes of the age-long Jewish tribulation, of an appearing of the **PIERCED ONE** in awful glory to Israel and to the world, the words in this case also—as in all instances before—really mean exactly what they say? If the argument amount not to a demonstration, does it not at least establish a presumption for the literal interpretation of these words so overwhelming that it can only be exceedingly perilous to attempt to explain them away?

(5). But if this reasoning be sound, then it assuredly follows from the whole argument of this book, that except all the signs of the times in the Jewish and the Gentile world be utterly misread, it is true for this generation, as never before in the history of the church, that “the coming of the Lord draweth nigh!” No man can, indeed, declare the day or the hour which the Lord has explicitly declared to be hidden. Of all the chronological lines which converge toward the time of the end, there is not one, the absolute beginning of which can be infalli-

bly fixed, or which can be shown certainly to terminate with the year of the Messiah's appearing. This may be so, or may not be so. Time alone can prove.

Yet, *if* the restoration of Israel be in fact begun, then it is certain that, *relatively to the bygone portion of this dispensation*, the coming of the Lord is *near*. As for this begun deliverance of Israel, it is, indeed, conceivable that history may roll backward, and this, with all the predicted and now present signs, such as the almost universal preaching of the Gospel,\* and the zeal to complete this work—all disappear, like clouds in a dry season; but does any one believe this probable? We remember, indeed, that no uninspired interpretation of the Word is to be held infallible, and that all application of the prophetic word to current history is to be made with exceeding caution and prudence, and that the utmost modesty and humility may well be required of him who will venture to speak upon this subject. Yet, certainly, we cannot be amiss in obeying the word of the Lord Jesus, who, referring to the termination of the long Jewish tribulation and the terrible distress of nations consequent, as ushering in what He called

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\* Note our Lord's express words in Matt. xxiv. 14.

“a coming of the Son of Man in the clouds of heaven,” immediately added, “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh!” \* And while it is certain that He plainly said that to no man nor angel was it given to know the day or hour of His appearing, yet let it not be forgotten—as it far too often is—that in that same connexion He no less plainly said that when we saw “these things”—the Jewish tribulation ending, and the distress of nations attendant—beginning to come to pass, we might be as sure that He was near, as we are that summer is near, when we see the buds begin to swell! †

So clear are the facts, indeed, which lead to this conclusion, that one may say that about all competent interpreters of prophecy who have felt compelled to adopt the literal system of interpretation, have found themselves constrained to the same conclusion, that the coming of the Lord is now drawing near. So much, then, the faithful in our day, as they regard the signs of the time, may be permitted to say, with all humility of joyful hope,—“The coming of the

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\* Luke xxi. 28.

† Matt. xxiv. 32, 33, and parallels.



Lord draweth nigh!" How nigh, He has not told us; only this, that at some dateless day in connexion with the closing of the great Jewish tribulation, sudden as the lightning flash, Israel's crucified Messiah will appear!

(6). What shall follow thereupon for Israel, the prophet Zechariah has told us in very plain words, from which our Lord himself, as also John His apostle, quotes in referring to the glorious appearing:—

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. . . . In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." \*

And so shall end forever the long record of Israel's apostasies and crimes. And then shall be fulfilled that other word of the prophet Zechariah:

"It shall come to pass, that as ye were a curse

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\* Zech. xii. 10., xiii. 1. Compare Rev. i. 7, and see Prof. Plumptre's comment on the same in his *Lectures on the Epistles to the Seven Churches*, loc. cit.

among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing." \*

And this leads us to the last anticipation in regard to Israel which the argument of this book leads us to hold, namely:—

(7). Then shall follow upon the conversion of Israel, the promised turning of the remnant of the nations, that shall escape the overwhelming judgments of the last times, unto the Lord their God. For this we have the uniform declarations of the prophets, who all agree with Zechariah, who having told us how in that day of Israel's deliverance "the Lord my God shall come and all the saints with thee," and "His feet shall stand in that day upon the Mount of Olives,"—adds as the glorious sequel, "It shall come to pass in that day that the Lord shall be King over all the earth: in that day there shall be one LORD, and his name one."† Even so the apostle Paul also witnesses concerning the conversion of Israel,—

"If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness! . . . . For if the casting away of them be the

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\* Zech. viii. 13.

† Zech. xiv. 4, 5, 9.

reconciling of the world, what shall the receiving of them be, but life from the dead?"\*

HE THAT TESTIFIETH THESE THINGS SAITH,  
SURELY I COME QUICKLY! AMEN, EVEN SO:

COME, LORD JESUS!

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\* Rom. xi. 12, 15.





# APPENDIX.



## APPENDIX.

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## APPENDIX.

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### NOTE I. PREFACE, p. iii.

#### THE JEWISH QUESTION IN FRANCE.

A remarkable illustration of the phenomenal interest which is taken in Jewish affairs has been furnished since the issue of the first edition of this book by the publication in Paris of *La France Juive : Essai d'Histoire Contemporaine*, by M. Edouard Drumont. Of this work, devoted to an exposition of the progress, position, and prospects of the Jews in France, almost 300,000 copies had been sold within a year from the date of its publication; and this, although a book of more than 1,200 12mo pages, selling in paper cover for 7 francs. The author gives a truly astonishing picture of the power and influence of the Jews in France, and if any considerable part of his statements be true, one can well understand the sensation which the work has caused. M. Drumont writes in strong sympathy with the Romish Church, and his feeling against the Jews, who, in his opinion, are bringing France to moral and financial ruin, is so intense that we cannot wonder at the bitterness with which the book has been noticed, where not ignored, by the Jewish press. We have not observed, however, that his Jewish critics contradict his statements as to the extent of Jewish influence, although, quite naturally, they take a very different view of the situation.

## NOTE II. Pages 107, 108.

## REMNANTS OF THE TEN TRIBES IN AFGHANISTAN AND ARABIA.

The belief of the Afghans in their Israelitish descent found expression in a proclamation issued by the Amir of Afghanistan in 1882, in which he addressed his people in the following words: "O, my tribesmen, it is known to you that you are a noble race, and that your pedigree is traced from Jacob the prophet." This is followed by a résumé of their history from the Exodus down to their last defeat by British arms.

There is reason to believe that in Arabia also are to be found remnants of the ten tribes. In the Hejaz, for example, are found Israelites who profess to be members of the tribes of Gad and Naphtali. The case of the Rechabites also deserves mention. In the opinion of eminent scholars this family belonged to the ten tribes. It seems a striking fulfilment of Jeremiah xxxv. 19, that near Mecca, in Arabia, are found to this day an Israelitish tribe bearing this name, and claiming lineal descent from Jonadab. Mr. Poole, in Smith's Dictionary of the Bible, quotes from the traveller Wolff a conversation which he had with a certain man, Moussa, of this tribe. "I asked him," he said, "whose descendant are you?" Moussa answered, "Come, and I will show you," and read from an Arabic Bible, Jer. xxxv. 5-11. He then went on, "Come, and you will find us 60,000 in number. You see the words of the prophet are fulfilled." Wolff adds

that with these Rechabite Arabs also live Arabs of the tribe of Dan.\*

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### NOTE III. Pages 102-134.

#### OBJECTIONS TO A LITERAL INTERPRETATION OF THE PROMISES TO ISRAEL.

To the objections referred to in Chap. iii., pp. 102-134, a reviewer in the *N. Y. Evangelist*† adds the following: that "If the author's position be true, centuries of fidelity are to result in forfeiture of birthright, while centuries of apostasy are to be rewarded with the birthright privileges. Then it is a great mistake that we are not all Jews."

Of these connected propositions, the first may be understood in either of two ways, and whichever be taken, it is not true. If the reference is to the Christian Church as an external organization, then it is not true that she has exhibited "centuries of fidelity." The largest part of Christendom is comprehended in the communions of the Roman, Greek, and other Oriental churches, whose apostasy has been scarcely less complete than that of Israel when smitten with the wrath of God. As for Protestant churches, taking the history of the denominations collectively, is it possible that any spiritually-minded person, who will reflect but a little, will say that their record, judged by the Word of God, witnesses

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\* Vid. *op. cit.* vol. ii.; article "Rechabites." Conder also, in *Tent Life in Palestine*, refers to this tribe.

† July 19, 1883.

to "centuries of fidelity"? We do not deny that there have been exceptions in individual bodies of believers, and at particular times, when Christ has been honored by a fidelity which we may well seek to imitate. But has Protestant Christendom, *collectively*, of whatever name, Anglican, Lutheran, Presbyterian, or other, been marked by "centuries of fidelity"?

If, however, the writer refers not to the visible church, but the collective body of true believers, then the proposition is equally untrue, in a different way. For neither does Scripture teach, nor does the argument of this book involve the inference that the national calling and future restoration of the Jewish nation carries with it the exclusion of faithful Gentile believers from their birthright privileges in the kingdom of God. The reviewer will be unable to name a literalist interpreter who maintains such a position. The argument of the Apostle Paul (Rom. xi. 12, 15) is explicit to the contrary. Israel shall assuredly be restored and saved, and also the elect from among the Gentiles in this dispensation shall inherit the kingdom in the resurrection from the dead. Surely there is no contradiction either in reason or in Scripture between these two propositions. Regarding the review from which the above citation is made, we may note the very curious and suggestive fact that in all the writer's attempted refutation of the argument of this book—an argument which, whatever its value, is based wholly on the statements of the Holy Scripture—he never, in more than two folio columns, cites a word of Scripture, or attempts to show that even one of the many passages on which the argument is rested, judged by the



laws of grammatical and historical exegesis, is interpreted erroneously!

In default of exegetical argument, the reviewer resorts to other arguments of a very singular kind. Thus, the argument for the fulfilment of prophecy in the modern emancipation of the Jews, he seeks to set aside by reminding us that "this elevation of the Jews was a mere incident in the progress of humanity." That the prophets, taken according to the letter of their predictions, do foretell such a deliverance of the nation from Gentile oppression in the latter times, is not denied, as indeed it could not be; nor, in this case, does the critic venture to deny the fact of the emancipation. Yet when it is urged, not unnaturally, that here is clearly a case of prediction and fulfilment, this is the only answer,—that the emancipation has been the natural result of the progress of the race! But how does this touch the truth of the proposition that in this emancipation we have a case of manifest prediction and fulfilment? If the prophets had anywhere declared that the emancipation, when it should occur, would not be the result of natural causes, but miraculous, the case had been different. But as a matter of fact this is nowhere said. The fact is predicted; but the manner in which it should be brought about is not foretold.

In the same manner, the same reviewer seeks to disprove the argument from the revival of the Jewish national consciousness, as shown in the tendency to external organization. He tells us, "It is really only an incident in the organization of all the forces of modern society in various forms for the accomplishment of great and world-wide undertakings." True

enough, no doubt it is that in this revival of Jewish nationality we have one manifestation of a world-wide movement; but again we ask, have the prophets who predict this national revival ever said that it should be otherwise? And if not, how does this fact touch the question whether there is not here also an instance of prediction and fulfilment? A modern essayist has well remarked it as a singular fact that so long as the method of any phenomenon is hidden from men, they commonly maintain that it must have been brought about by God; but so soon as the method is discovered, they immediately deny that God could have had anything to do with it. Of the truth of this remark the reviewer in the *Evangelist* affords a very striking illustration.

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NOTE IV. Page 156.

THE "ALLIANCE ISRAËLITE UNIVERSELLE."

The *Alliance Israélite Universelle* is governed by a Central Committee resident in Paris, which maintains correspondence with national and local committees in different countries, and with other Jewish associations which, in one way or another, contribute to the work of the Alliance. Such organizations are, for example, the Anglo-Jewish Association, the Union of American Hebrew Congregations, the Bnai Brith, and others of less note. In 1866 the Alliance numbered 4,610 members, and its income was 35,410 francs; in 1886 the membership had increased to 32,231, and its aggregate subscriptions amounted

to 259,736 francs.\* The objects of the Alliance are sought, in the first place, by communications with different governments, ambassadors, and consuls, and, not least, by the use of the Liberal Press. To its efforts, in great part, is to be attributed the improvement of the condition of the Jews in recent years in many countries—as in Bulgaria, Servia, Algeria, Tunis, and Persia. It made its power felt in 1878 in the Berlin Conference, in securing for the Jews in Roumania the rights which were guaranteed in the treaty then ratified—rights which, unhappily, Roumania has thus far, in defiance of the treaty, refused to concede.

In the second place, the Alliance seeks the improvement of the Jewish nation by educational work, in lands and countries where the race is the most degraded. In various countries—in Asia, Africa, and Eastern Europe—this work was recently represented by 8,629 pupils in 56 schools. Besides such elementary schools as these, the Alliance has established an agricultural school at Jaffa, for training colonists in Palestine in the cultivation of the land; also a preparatory school for teachers in Paris, and various schools for apprentices.

From 1868 until his death in 1880 the late M. Cremieux, some time member of the French Cabinet, was the President of the Alliance, which he regarded, to use his own words, as “the most fruitful institution of modern times.”

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\* M. Drumont, in the 124th edition of *La France Juive*, Tom. ii., p. 58, gives the “ostensible income” of the Alliance at 1,000,000 francs. If this statement be correct, it shows a very rapid increase since the year for which the above figures are given.

## NOTE V. Pages 157-166.

## THE FINANCIAL POSITION OF THE JEWS.

Even in France, where the Jews are far less numerous in proportion to the population than in Central and Eastern Europe, the Jews hold the same exceptional position in finance. Much of Drumont's remarkable book is devoted to this matter. He complains that "the only person who has profited by the Revolution is the Jew; all comes from the Jew; all returns to the Jew again." He declares that the Jew may be described as having made "a veritable conquest" of France; that in France one may see to-day "a whole people toiling for another people who appropriate to themselves, by a vast system of financial expropriation, the benefit of others' labor."\* As one of many illustrations given, may be instanced the case of the Honduras loan negotiated a few years ago, of which, it was charged by Sobrigues in the French Chambers (Feb. 1, 1881), that out of 157,000,000 francs received by the Jewish capitalists from subscribers to the loan, Honduras had received not over 17,000,000! M. Drumont states that the Honduras Government "has always affirmed that it has received absolutely nothing!"† He represents the railways of France, as of Russia, as being chiefly under Jewish control.

The commanding position of the Jews in finance and commerce is also becoming matter of remark in

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\* *La France Juive*, p. ii.

† *Ib.*, pp. iv., v. The speech of M. Sobrigues in the Chambers has been published under the title, "*Vérités que chacun pense et que nul n'ose dire.*"



the United States. *The Jewish Chronicle* quotes the following from a correspondent of the *Boston Herald*, regarding the position of the Jews in business in New York City:

“Considering the small number of Jews in New York—only 60,000 \*—in comparison with the number of Christians, their success in the business world is simply phenomenal. There are millions upon millions of Jewish capital invested here in the wholesale trade. In fact, the business in many lines of trade is nearly monopolized by Jewish firms. I started from Union Square, the other morning, and walked down Broadway to Wall Street, . . . reading signs. I counted no less than 650 upon which Jewish names were painted. These names represented almost every kind of wholesale and jobbing trade located on the great artery. I also found many retailers of Jewish nationality. In one block I found only one Christian firm. Turning Wall Street, I found the same evidences of Jewish prosperity, only in a lesser degree, among bankers and brokers. Two of the largest banking-houses in the country, J. & J. W. Seligman, and Kuhn, Loeb & Co., are distinctively Jewish. In the Stock Exchange are the Henriques Bros., Wormser, Marx, and a host of others, all of whom stand high. In Maiden Lane and John Street, the centre of the wholesale and retail jobbing jewelry trade of the country, the name of the Hebrew is found right and left. A round \$50,000,000 of capital is employed by the Jews in this trade alone, and with it they transact fully 33 per cent. of the business done in it.

“West of Broadway, in Brcome, Mercer, White, Leonard, Greene, Grand, and other streets, comprising the great dry-goods and clothing districts, is a modern Jerusalem. Seventy per cent. of the entire wholesale clothing trade is done by Jews, who employ a capital of \$50,000,000. In clothiers' trimmings the Jews have \$10,000,000 invested. Ninety-five per cent. of the ladies' cloaks and suits sold throughout the country come from New York Hebrew houses, who annually turn

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\* *The Jewish Chronicle* remarks that the number of Jews in New York is nearer 80,000 than 60,000.

and return \$56,000,000 of capital. In the fur-trade 50 per cent. of the firms are Jewish. . . . The Hebrew controls exclusively the manufacture of caps, and on about 40 per cent. of the hats made he figures his profits. In the manufacture of silks and ribbons the Jew is at home. His capital here amounts to \$25,000,000, and of the business in this line . . . he transacts 60 per cent. He is also active in the tobacco, sugar, and wholesale liquor traffic, holding large interests in each. Strange to say, he is never found in the retail liquor business. . . . There is not a bar in Gotham, I am told, presided over by a Hebrew."

Similar facts are reported from Chicago, San Francisco, Pittsburgh, and other large cities in the United States.

#### NOTE VI. Pages 166-172.

##### THE JEWS IN EDUCATION.

Recent official statistics of Prussia show the proportion of illiterates, unable either to read or write, to be much smaller among the Jews than among Christians. The following table shows the proportion of such for each class of the population in 1875:

	<i>Men.</i>	<i>Women.</i>
Catholics . . . . .	15.1	21.8
Protestants . . . . .	6.6	11.4
Jews . . . . .	3.9	5.8

To the educational statistics given on pages 167-173, may be added the following from later authorities, all distinctly indicating the same pre-eminence of the Jews, as compared with their Christian neighbors, in the matter of education. According to the census of Prussia on Dec. 1, 1884, out of a total of 42,726 in the higher girls' schools, 5,874, or nearly

14 per cent., were Jewesses. But even in Berlin, where the Jews are most numerous, they are but 5 per cent. of the population. In Hungary, in 1884, there were 512 Jewish schools, and 979 Jewish teachers. At the University of Buda-Pesth, in 1885, out of 3,375 students, 1,058, or 31 per cent., were Jews; and at the Polytechnic School, 220, or 35 per cent., out of 621, were Jews. The proportion of Jews in the population is 4 per cent. Among 1,326 professors in the German Universities, 98 are Jews, against 70 in 1880. Of the 529 *privat-docenten*, 84 are Jews.

In Bohemia, in the decade 1873-1883, the number of Christian students at the German gymnasia increased 35 per cent.; that of Jewish students, 100 per cent. In the universities and superior schools of Italy, where the Jews number only about 40,000, there were recently 37 Jewish professors. In Paris, in the *Ecole Pratique des Hautes Etudes*, of the staff of 35 professors, 7, or one-fifth, are Jews. These lecture on Philology, Comparative Grammar, Assyriology, Zend, Ethiopic, Himyaritic, and Arabic languages, and comprise the eminent names of Henri Weil, Michel Breal, Joseph Derenbourg, Jules Oppert, James Darmsteter, Hartwig Derenbourg, and Joseph Halevy. Of these, the first four are also Members of the Institute of France.

With so large a proportion of Jews in the highest educational positions, is it matter of wonder that a spirit hostile to Christianity should increase more and more among the rising generation, wherever these come under such influence ?

## NOTE VII. Pages 173, 174.

## THE JEWS AND THE PRESS.

To the facts regarding Jewish control of the press given on pp. 173, 174, may be added many others. Drumont affirms that "almost the entire press . . . in France" is "in the hands of the Jews, or depends indirectly upon them."\* In Paris it is said that all the newspapers except *Le Temps*, the Protestant organ, are owned or controlled by Jews. This explains the fact, at first sight so singular, that a book like Drumont's *La France Juive*, so quickly reaching the extraordinary issue of nearly 300,000 copies, should have been almost wholly unnoticed by the French press.

According to *The Jewish Chronicle*, this Jewish control of the press may be observed to a considerable extent even in Russia, where the Jews as a class are so persecuted. The editor states that "in the Russian Empire the official journals, and even the official *Government Messenger*, if they are not actually edited by Jews, have on their respective staffs numerous Jewish publicists, who contribute the majority of articles. The most striking instance is to be met with in the case of M. Katkoff's influential newspaper, the Moscow *Wiedomosti*, which is loyally devoted to the Government. The chief editor of this journal, who for many years has been M. Katkoff's right hand, is president of the Jewish

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\* *La France Juive*: tom. I., p. xi.



community in Moscow, and most of his collaborators are likewise Jews."\*

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### NOTE VIII. Pages 174-178.

#### THE JEWS IN POLITICAL POSITIONS.

One is constantly meeting with additional facts indicating the upward movement of the Jewish race to positions of political power and influence in Christendom. The Turin correspondent of *The Jewish Chronicle*, writing under date of Sept. 4, 1885, mentions the appointment of the Jew Giacomo Malvano to the management of the foreign political affairs of the Italian kingdom, and gives a brief extract from the Jesuit organ *Unità Cattolica* as follows:

"The management of affairs in the Capital of the Christian world is now in the hands of a Jew. To him diplomatists have recourse when they wish to discuss foreign affairs; to

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\* *The Jewish Chronicle*, Nov. 11, 1885. Of M. Katkoff and his paper, the author of the recent remarkable series of articles in *The Fortnightly Review* on "The Present Position of European Politics," uses the following language: "The power of Russia is wielded by a single man, or shall I say by two—the Emperor, and the Moscow newspaper Emperor, Katkoff. . . . In Russia there are only two men who count—but the second . . . counts in a double way, both as an individual of ability and as the editor of a newspaper, which, in a sense, may be described as the most powerful in the world, because it is all-powerful, or nearly all-powerful, in one great empire. The Russian press is only powerful through Katkoff's power." See *The Fortnightly Review*, Jan., 1887, p. 18; and March, 1887, p. 328. Since this was put to press, Katkoff has died.

him are presented the Moorish ambassadors ; to him they render homage as the representative of the king ; . . . and it is he alone who guarantees to the Pope and the Catholic Church their liberty and independence. All international affairs which affect the present condition of the Vicar of Christ are arranged by Signor Malvano, who is of the Jewish religion. Finally, the Capital of the Catholic world itself is in the hands of a Jew. The Jews are masters in Rome ; the Pope is one of their subjects ; a Jew from Turin commands in Rome !”

In Hungary a recent reform bill provides for the creation of two Jewish peers, to be life members of the House of Lords. In France, in 1886, a Jew, M. Millaud, took his seat in the Cabinet, as Minister of Public Works. His predecessor, M. David Raynal, was of the same race. In the French army, in 1821, there was one Jewish general, one chief of battalion, and three captains. In 1883, there were serving in the army no less than 134 Jews of the rank of captain and upward, distributed as follows: 5 generals, 5 colonels, 9 majors, 25 chiefs of battalions, and 90 captains. Among officers of lower rank than captain, there were 89 lieutenants and 104 sub-lieutenants, Jews.\* Even in Russia there are three Jewish officials, with the rank of General, in the Ministry of War. The United States are represented at the Sublime Porte by a Jew.

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NOTE IX. Pages 157-174.

THE COMPARATIVE INTELLECTUAL ABILITY OF JEWS  
AND ENGLISHMEN.

At a meeting of the British Association in Aberdeen, in 1885, a paper was read by a Mr. Joseph

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\* *The Jewish Chronicle*, June 12, 1885. A sixth Jew, M. Adolphe Kinstlin, was promoted to the grade of general in the French army in the same year.

Jacobs, B.A., "On a Comparative Estimate of Jewish Ability," which illustrates in a striking manner the statements of chapter iv. The following statement of his method and results is abridged from *The Jewish Chronicle* :\*

"The author attempted to determine the relative rank of Jewish intellect and ability as compared with English, by an investigation running parallel to that of Mr. F. Galton in his *Hereditary Genius*. By an application of the law of error to data collected from dictionaries of contemporary biography, Mr. Galton had been able to determine how many of each of sixteen classes of intellect would be found among a million Englishmen over 50 years old. The three highest classes were formed of a selection of those who have their names inserted in Cooper's *Men of the Time*, and would include 248, among whom one would be 'illustrious,' fourteen 'eminent,' and the remainder 'distinguished' men of calibre equal to that of an English judge. Mr. Jacobs had found by two independent methods that just over a million Jews had reached the age of fifty between 1785 and 1885; and if their ability were equal to that of Englishmen they would show the same number of 'distinguished,' 'eminent,' and 'illustrious' men. He had collected 335 names of Jewish celebrities from the dictionaries of biography, of which he rejected 166 as being of lower than third-class rank—more than Mr. Galton had rejected in his investigation. As the result he found four 'illustrious' Jews instead of one (Beaconsfield, Heine, F. Lasalle, and Felix Mendelssohn); and instead of fourteen 'eminent,' he classed twenty-three (Auerbach, Benfey, L. Börne, A. Cremieux, Halevy, Sir W. Herschell, Jacobi, Mark, A. Geiger, Meyerbeer, Bernhardt, Neander, Sir Geo. Jessel, Sir F. C. Palgrave, Rachel, Ricardo, Jules Simon, Sylvester, Steinschneider, Zunz, E. Gans, Lasker, S. Maimun). Curiously, however, the proportion in the third class was smaller than among the same number of Englishmen; a fact for which he very reasonably accounts by the influence of repression and persecution, to which only those of the highest order of power would rise

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\* Issue of Sept. 18, 1885.

superior. This was confirmed by the fact that Russia, instead of giving her proper proportion of the number, 200, gave only eight. Leaving Russia out of the account, the third class of intellect was about twice as numerous as among the same number of Englishmen.

“An interesting table was also given, showing the relative proportion of those of eminent attainments in various departments. No Jews were distinguished as agriculturists, engravers, or sailors; fewer Jews reached eminence as authors, divines, engineers, soldiers, statesmen, or travellers. The proportion of eminent Jews was the same as of Englishmen, for antiquarians, architects, lawyers, artists, biologists, economists, scientists, and sculptors, while Jews had more actors, doctors, merchants, metaphysicians, philologists, and musicians. Mathematics was shown to be the chief science in which Jews are eminent, as evidenced by the names of Sylvester, Jacobi, Cromecker, and Cremona. In music, six times as many Jews as Englishmen reached eminence; ‘almost all the best names in English music, Benedict, Costa, Joachim, Rubenstein, Sullivan, being Jewish.’ The eminence of Jews in philology was even more conspicuous, as witness the names of Oppert, Benfey, Bernays, Steintal, Lazarus, Friedländer, Weil, D. Sanders, (the German Littré), and Ollendorff, ‘who has taught more people language than any other man.’”

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NOTE X. Pages 178-183.

ON THE FERTILITY OF THE JEWISH RACE.

The representations made in this work as to the rapid increase of the Jews in our time, are generally admitted to be correct. *The Medical Times and Gazette* states, as a summary of the facts, that “in general, in Europe, the increase of Catholics, Protestants, and Jews, compared with each other, is as one, two, three; but in France and Austria the increase



of Jews is four and seven times greater than that of Catholics."

It may be admitted, no doubt, that in the case of particular localities, the increase may in part be due to migrations of the Jewish population; but this will not account for the whole of the facts, nor affect the general truth of the statement made before the Anthropological Society.

A single reviewer, in the *N. Y. Evangelist*, has ventured to meet our statement of facts regarding the fertility of the Jews with a direct denial, asserting that "the Jews are prolific, but not more than the Irish and Germans of the lower classes." Of this assertion he gives no proof, nor does he attempt to show that *Herzog's Encyclopädie*, the *Frankfort Civilstands Register*, or any of the other high authorities cited by the author as certifying to the contrary, were either wrongly quoted or had themselves misrepresented facts. Unwilling to receive the predictions of the prophets on this subject as meaning what they say, or accept the statements of competent authorities as to the facts, he then indulges in a little prophecy himself, to the effect that he apprehends that "with the advance of the Jews in respectability and culture" they will become less prolific! We can only reply that we cannot but still think it more likely that the prophets will prove to be right in this matter than the reviewer of the *N. Y. Evangelist*, and presume that most of our readers will incline to the same opinion.

The rapid increase of the Jews seems to be due chiefly to the following causes. In the first place, the Jews, as a rule, marry at an earlier age than the Christian people among whom they live. Statistics

also show, as indicated above,\* that a much larger proportion of the Jews live until middle life than of their Gentile neighbors. This is illustrated by the fact that, according to statistical returns, marriages of widows and widowers are much less frequent among the Jews than among Christians. As an example, may be taken the statistics for Pesth for the year 1857, which show 66 per cent. of persons over 50 with husband or wife still alive, against 51 per cent. among Catholics and 53 among Protestants. Other European cities show similar figures. Another factor contributing to the greater longevity, and, consequently, more rapid numerical increase among the Jews, appears to be found in the high standard of social purity among them, and a comparative freedom from the more destructive vices of our modern civilization. To this social purity, not to speak of other influences, early marriage would naturally contribute. The words of *The Medical Times and Gazette* are again to the point here. We are told that the greater increase of the Jewish population "does not depend upon the greater number of births among the Jews, which is usually inferior to that of Catholics and Protestants,† but the number of ille-

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\* Pp. 180, 181.

† It should be said that there is reason to believe that this inferiority is only apparent. This seems to have been clearly proved by Mr. Joseph Jacobs, B.A., in an able paper on "Jewish Vital Statistics." He says: "The smaller number of deaths under 5 years among the Jews, causes the non-nubile portion of the population to be greater among them than among Christians, and makes any percentage less when reckoned on the whole population than it would be if reckoned upon the number of adults, by a much greater degree

gitimate births is very much less among the Jews than among the other inhabitants;\* and as the mortality of infants is especially noteworthy in the category of illegitimate children, the result is that although the Jews have fewer infants than the Catholics and Protestants, they preserve a greater number of them."†

To these causes of Jewish longevity should probably be added the observance of the dietetic laws of the Talmud, based upon the principles given in the Pentateuch. That the laws in Leviticus touching lawful and forbidden food, are in accord with the laws of nature and have an important bearing upon

than is generally the case." Giving the statistics which support this statement—similar to those given in chap. iv.—he concludes, with reason, that the smaller birth-rate is probably "only apparent, and would turn into a higher rate if applied only to adults." See article cited, *The Jewish Chronicle*, Jan. 9, 1885.

\* On an average, in Europe, the proportion of illegitimate children among Protestants is 1 in 10; among Jews, 1 in 47. So Boudin : *Traité de Géograph. et de Statist. médicales*, Tom. ii., p. 137 ff. Paris, 1857; cited by Schleiden in Westermann's *Illustrierte Deutsche Monatshefte*, Nos. 241, 242; article, "Die Bedeutung der Juden, u. s. w.," p. 52.

† In illustration, to the figures given above, pp. 180, 181, may be added the following for more recent years: In 1881, in Buda-Pesth, while only 34 per cent. of the Christian population was under 20, of the Jewish population the number under 20 was 45 per cent. of the whole. In Vienna, in 1869, the Jewish population under 26 was 46 per cent. of the whole, the Christian population under this limit only 35. The figures are given by Mr. Joseph Jacobs, B.A., in the above-mentioned article on "Jewish Vital Statistics," from Korösi : *Die Hauptstadt Buda-Pesth*, and Jeitteles : *Cultus-Gemeinde*.

physical health, the best intelligence of our day is most ready to admit. Recent researches, especially, touching the communicability of disease from animals to man, have great significance in this connection. The Jewish law, in force in our day, which enforces a sanitary inspection of cattle slaughtered, forbidding to eat the flesh till it has been by competent authority pronounced "*kosher*," cannot but have a most salutary effect upon the health of the community. It has been truly said that "the highest hygienic science may find its principles in the Pentateuch."\*

Before leaving this subject, the striking fact deserves to be noted that marriages between Jews and Christians are less fruitful in offspring than marriages purely Christian or Jewish.† Whatever may be the cause of this, it is certainly very suggestive that the divinely-promised blessing of national fruitfulness should still, in the nineteenth century, be conditioned by the strict maintenance of the national separation from the Gentiles.

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\* See, on this subject, *The Speaker's Commentary on the Book of Leviticus*, Note on chap. xi. 2-30.

† On this point Mr. Jacobs, in the article above cited, furnishes such statistics as the following: "Von Fireks has given the results of investigations into 1,673 (mixed) marriages in Prussia between 1875 and 1881, and finds that while the average number of children to a Protestant marriage is 4.3, to a Catholic 5.2, to a Jewish marriage 4.4, marriages between Jews and Christians only produce on an average 1.7 (*Zeit. Preuss. Stat.*, 1883, p. 239). Similarly in Bavaria, 1876-'80, while Jewish marriages have a fertility of 4.7, mixed marriages have only 1.1 (*Zeit. Bay. Stat.*, pp. 188, 213)."



## NOTE XI. Pages 199-204.

## THE JEWS AND MODERN SOCIALISM.

In confirmation of the statements made in chap. iv. as to the relation of the Jews to modern Socialism, may be cited the words of that most competent authority on economic questions, the eminent Belgian economist, M. Emile de Laveleye, who in his book, *Le Socialisme Contemporaine*, p. 49, has used the following language:

“The Jews have been nearly everywhere the initiators or the propagators of Socialism. The reason is plain. Socialism is an energetic protest against the iniquitous basis of the actual order of things, and an ardent aspiration towards a better system, where justice would reign supreme. Now this is precisely the foundation of the Judaism of Job and the prophets, and of that aspiration towards a Messiah whence Christianity arose. . . . The Jew is not resigned like the Christian. To the Christian, poverty and humility are virtues, while to the Jew they are misfortunes to be avoided. Abuse and violence, which find the Christian calm, enrage the Jew. Hence it is that the Israelite element has in our time become an influence of reform and progress in all countries where it is to be found. The Saint-Simonism and the industrial and financial mysticism of our days are, in part, at least, derived from it. In the revolutionary movements of France the Jewish element played an important part. In the Jewish conception of the world, it is here below that the greatest possible amount of justice should be realized. From which it follows that present social arrangements should at all hazards be radically changed.”\*

Whatever may be thought of this learned publicist's explanation of the matter, it will be granted by all unprejudiced persons that his testimony as to the fact, is that of an exceptionally competent observer of modern history.

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\* Translated in *The Jewish Chronicle*, June 6, 1885.

## NOTE XII. Pages 231-246.

## ON THE COLONIZATION OF PALESTINE.

The history of events bearing on the Jewish colonization of Palestine since the first publication of this work, is briefly as follows.

In Germany, the anti-Semitic movement has abated, and, practically, the Jews appear to have won a triumph. The same may be said also of Austria-Hungary. In Russia, the activity of persecution has diminished, but the condition of the Jews has not materially improved. Oppressive restrictions upon them in regard to residence, education and occupations, are still the order of the day. Only last year, a Jewish member of the British Parliament was ordered to leave St. Petersburg on the sole ground that he was a Jew. As to the Jews resident in the empire, the St. Petersburg correspondent of *The Jewish Chronicle* writes: "Our condition is becoming worse day by day, and our unbounded misery is increasing to alarming proportions."\*

In Roumania, the condition of the Jews has grown so bad that last year the Government of Great Britain, together with those of other European powers, made formal representation to the Government of Roumania, pressing upon it the necessity of granting to the Jews those equal rights which, by the Treaty of Berlin (1878), were made the condition of Roumanian independence. None the less, however, the Roumanian Jews are harassed by oppressive legislation and merciless expulsions, and their social

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\* *The Jewish Chronicle*, Aug. 13, 1886.

position would seem to be intolerable. All the numerous special schools for learning trades, etc., are closed to the Jews by law. While the common public schools are nominally open to them, their treatment, if they attend, is such that practically they are excluded from these also. The result of this treatment, when the poverty of the Roumanian Jews is considered, will plainly be such as the Bucharest correspondent of *The Jewish Chronicle* predicts: that "in a few years there will be scarcely any Jews in Roumania, able to earn their living by manual labor."\* That this means extensive emigration is plain. It is no wonder that the Palestine colonization movement finds favor in Roumania.

As the result of the great Mansion House meeting of 1882 in London,† in behalf of the oppressed Jews of Russia, a fund was raised of about £119,000. Of this sum, £85,000 were expended in aiding a large number of Russian Jews to emigrate, and when the violence of persecution had somewhat abated, in repatriating about 4,000 more. Feeling it unwise during the present attitude of the Turkish Government to press forward Jewish emigration to Palestine, the Committee, keeping the Jewish future in view, has chiefly aided, and is still aiding, those who wish to acquire a knowledge of agriculture, by founding agricultural colonies elsewhere, providing in England for a Jewish

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\* *The Jewish Chronicle*, Oct. 10, 1886.

† See pp. 238, 239, *sup.*

school of agriculture, in all which they report "satisfactory" results.\*

Meantime the orthodox Jews of Eastern Europe, nothing disheartened by Turkish opposition, continue efforts directed toward the colonization of Palestine. In Russia alone, between forty and fifty "Palestine Colonization Societies" have been formed in the past four or five years, besides others in Roumania.† Of these, among the most notable is an organization formed at Kattowitz in Nov., 1884, under the name of "The Montefiore Association for the Promotion of Agriculture among the Jews, with reference to assisting Jewish Colonists in Palestine." The object of the Association, however, would seem to be more comprehensive than even this lengthy title would indicate; for among the duties with which the Central Committee is charged, we find named "endeavors to obtain the sanction of the Porte for the unrestricted settlement of Jews in Palestine."‡ By the latter part of 1885, this Association had reached a membership of 10,000, with an annual pledged income of 10,000 roubles. Over fifty branch associations had been formed.§

Nor have these recent colonizing efforts, despite Turkish opposition, been wholly unfruitful. According to a letter of Mr. Lawrence Oliphant, dated Haifa, June 7, 1885, there were at that time nine

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\* "Report of the Mansion House Fund," published in *The Jewish Chronicle*, July 9, 1886.

† *The Jewish Chronicle*, March 20, 1885.

‡ *Ib.*, Dec. 6, 1884.

§ *Ib.*, March 20, 1885.



Jewish colonies more or less successfully established in Palestine.\* His testimony supports the statement of the editor of *The Jewish Chronicle*, that the difficulties of "the insufficient tenure afforded by the Turkish Government, and that of earning a living in the Holy Land" "have been got over."† He tells us that while these recent Jewish colonists in Palestine have met "difficulties which would have discouraged people animated by no higher sentiment than that of merely finding a living,"‡ experience has now shown that "so far as energy, industry, and aptitude for agricultural pursuits are concerned, . . . with a fair chance Jews may make very good colonists, and are likely to succeed better in Palestine as agriculturists than in America."§ Instead of the opposition which many expected would be shown to Jewish colonists by the Mohammedan *felloheen*, Mr. Oliphant says that they have shown "no aversion to the proprietorship of their land by Israelites, upon religious grounds. The only difficulty has lain in the division of labor and profit."||

No less significant is it, that simultaneously with these incipient colonization movements, and in a more rapid degree, goes steadily forward the general improvement of the Holy Land. On this, besides many others, we have again the valuable testimony of Mr. Oliphant, who says: "It is a remarkable fact that while every province in Turkey has been stead-

\* *Haifa, or Life in Modern Palestine*, p. 288.

† *The Jewish Chronicle*, July 9, 1886.

‡ *Haifa*, p. 288.

§ *Ib.*, p. 286.

|| *Ib.*, p. 13.

ily retrograding during the last few years, Palestine alone has been rapidly developing in agricultural and material prosperity."\* Abundant proof of this statement is given by himself and other travellers. Within the past twenty years the price of building sites about Jerusalem has risen fifty per cent., and is still increasing, while in twenty years the population has doubled.† A later writer from Jerusalem in *The Jewish Chronicle* says that about the Jaffa gate the price of building sites has increased fourfold in the last five years.‡ The population of Haifa has doubled in ten years, the value of exports and imports has largely increased, and land had increased threefold in value from 1878 to 1883.§

Almost every acre of the great plain of Esdraelon is in a high state of cultivation, and "presents one of the most striking pictures of luxuriant fertility which it is possible to conceive." In 1882 the cost of transporting the Sursocks'¶ share of the wheat crop of this fertile plain to the seaport was \$50,000. The Bedouin raids which made the fruits of labor so uncertain a few years ago throughout Eastern Palestine have become a thing of the past.¶ Roads are being constructed in a land where till lately there were none. In Haifa, a few years ago, a cart had never been seen; but lately an omnibus was running four or five times a day to Acre, and a good road had been finished to Nazareth.\*\* A road is also

\* *Haifa*, pp. 60, 61. Also, see p. 289.

† *Haifa*, pp. 309, 310. ‡ *The Jewish Chronicle*, March 12, 1886.

§ *Haifa*, p. 61. ¶ A wealthy banking firm of Beyrout.

¶ *Haifa*, pp. 59, 60. \*\* *Ib.*, pp. 20, 21.

in progress from Jerusalem to Hebron. Similar accounts reach us from other points. In 1883 a company of Syrian capitalists obtained a concession from the Sultan for a railway from Acre to Damascus, and for placing steam tugs upon the Sea of Tiberias, and the route was surveyed. The concession lapsed "through difficulties which arose at the last moment in the formation of the company," but Mr. Oliphant adds that he has "little doubt but that the work will be ultimately accomplished."\*

Such then, very briefly, is the present state of things with regard to the Jewish nation and their land. The remark made by Dr. Moody Stuart in the General Assembly of the Free Church of Scotland a few years ago, is still as true as then: "The modern world is at a loss what to do with the Jews, and the Jews are at a loss what to do with themselves." Slowly the idea of restoring the people to the land, and the land to the people, is taking shape and form in the minds of increasing numbers both of Jews and Christians. The few years which have passed since chap. iv. of this book was written, have only served to confirm the argument upon this point as there presented.

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#### NOTE XIII. Pages 256-259.

##### OF THE CHRONOLOGY OF ISRAEL'S ABASEMENT AND RESTORATION.

It has long been the opinion of the leading Protestant expositors of prophecy of the "historical" or

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\* *Ib.*, pp. 63-67.

“continuist” school, such as Mede, Bp. Newton, Faber, Elliott, and many others, that both the abasement of Nebuchadnezzar and the period of its duration, had a typical significance. It has been supposed that his abased condition, as the degraded head of Babylonian monarchy, typically set forth the wild-beast condition of Gentile monarchy during the whole period of the four beast-powers of chap. vii. It has also been the opinion of such that here and everywhere in the prophetic Scriptures a “time,” known to consist of 360 days, is to be understood, not as a calendar year, but after the analogy of the Hebrew ecclesiastical system of weeks of years, wherein each day was one year. Thus it has been the judgment of such expositors that this period of Nebuchadnezzar’s symbolical abasement itself typically denoted the duration of the wild-beast powers of Dan. vii., and by consequence the whole period of Israel’s subjection to Gentile domination.

With this explanation, the reader will be able to understand, in a general way, the ground of those anticipations of modern expositors to which allusion is made on p. 256. For it is plain that if this “year-day” system of interpretation, and therewith this interpretation of the significance of the note of time in Dan. iv. be correct, then it would follow that 2,520 years from the time of Israel’s subjugation to the Gentiles we ought to witness a corresponding elevation of the nation and deliverance from the Gentile yoke. Further, when we remember that the subjection of Israel was not a single event, but a gradual process occupying 180 years or more, it is naturally suggested that the deliverance of the nation may probably prove to be also a pro-



cess of considerable length, covering a period which, if the above hypothesis be correct, should correspond to the period of Israel's subjugation, after an interval of 2,520 years. The annexed table will be of interest as enabling the reader to judge for himself whether the facts of history so far have sustained the above hypotheses, and have corresponded to the anticipations based upon them.

# CHRONOLOGY OF ISRAEL'S SUBJUGATION TO GENTILE POWER.

INITIAL DATES,—		{ To which correspond after “seven times” (i. e., ex. Hyp. 2,520 years), the following }		TERMINAL DATES.
B. C.				A. D.
770	The beginning. In this decade, exact year unknown, Pul of Assyria exacts from Menahem, King of Israel, 1000 talents. No captives were taken: “He turned back and stayed not in the land” (2 Kings xv. 19, 20).....			1750
to				to
760				1760
740	Expedition of Tiglath Pileser; beginning of Israel's captivity (2 Kings xv. 29). Judah also made tributary to Assyria. Prof. Geo. Rawlinson supposes a first and second invasion, fixed approximately 734 or 732. This decade, 740-730 B.C., marks the first deportation of the ten tribes			1780
to				to
730				1790
728	Third (or fourth) Assyrian invasion. Hoshea, King of Israel made tributary; then rebels, is taken prisoner by Shalmanezzer. Then follows three years' siege and downfall of Samaria; final deportation of the ten tribes.....			1792
725				1795
721				1799
	From this time to 606 B.C., when the wars of Nebuchadnezzar introduced the captivity of Judah, there was no signal catastrophe. The interval was marked on the one hand by the gradual spiritual and national decay of the two tribes, relieved, but not arrested by the revival under Josiah, 623 B.C.; on the other, by the fall of the Assyrian monarchy, and the rise to supremacy of Babylon, appointed of God to be the first of four great powers who should hold Israel in bondage. The period was thus one of comparative quiet, but of steady preparation for the great final catastrophe. A crisis, however, occurred in Sennacherib's invasion of Judah, 2 Kings xviii. xix., arrested by miracle the next year. Next followed the accession of Manasseh; then the only grave crisis before 606, namely, the captivity of Manasseh under Esarhaddon...			
700				1820
699				1821
698				1822
606				1824

## CHRONOLOGY OF JEWISH EMANCIPATION.

A.D.	
1750	From this year, Grätz ( <i>Geschichte der Juden</i> , xi. Bd. S. 1) dates the modern revival of Jewish nationality; so also historians generally.
1753	Jews made citizens in England; the Act, however, was
1754	repealed the next year.
1755	The modern revival of life in Israel begins with the publications of Mendelssohn. In this decade, also, Voltaire, Rousseau, <i>et al.</i> , began the propagation of the doctrine of "the equal rights of men," etc., which issued forty years later in the beginning of modern Jewish civil emancipation.
1781	Councillor Dohm's publication on "the amendment of the political position of the Jews."
1783	Mendelssohn publishes his translation of the Pentateuch; beginning of modern "Reformed Judaism."
1784	Capitation tax on Jews abolished in France.
1787	Frederick William II. repeals oppressive edicts against the Jews. Academy of Metz convenes an assembly "to consider the best means of making the Jews more useful and happier citizens." Abbe Gregoire's Essay on the subject.
1788	Louis XVI. appoints a commission "to remodel on principles of justice all laws concerning the Jews."
1791	Jews recognized as citizens of France.
1797	Jews recognized as citizens of Holland and Belgium.
1799	Napoleon issues a proclamation for the return of the Oriental Jews to Palestine, and the rebuilding of Jerusalem.
1806	Napoleon summons the Great Sanhedrim to meet. Jews made citizens in Italy and Westphalia.
1807	Second convening of the Great Sanhedrim; reorganization of the synagogue.
1809	Jews emancipated in Baden.
1813	Jews emancipated in Prussia; more fully than in 1787, but not yet completely.
1814	Laws for amelioration of the condition of the Jews passed in Denmark.
1815	Fall of Napoleon. The Congress of Vienna pledges itself to turn its attention to the amelioration of the condition of the Jews. The alarm sounded—"All Christendom, if this emancipation goes on, will be in a generation or two in a state of dependence on the Jews."
1822	Greece freed from the Turkish yoke: first great blow to the power holding the Holy Land.
1828	Jews emancipated in Wurtemberg.
1835	A Russian Ukase permits the Jews, expelled in 1745, to live in Russia.

CHRONOLOGY OF JEWISH SUBJUGATION—*Continued.*

B.C.	The chief events in the remaining interval were as follows :	A.D.
643	Death of Manasseh and accession of Amon.....	1877
641	Accession of Josiah.....	1879
628	Jeremiah begins to prophesy nearness of end.....	1892
625	Nabopolassar ascends throne of Babylon .....	1895
623	Josiah's great Passover. 2 Kings xxli. 3-xxlii. 23..	1897
610	Jehoiash succeeds Josiah ; is deposed by Pharaoh.	1910
606	Captivity of Jehoiakim by Nebuchadnezzar.....	1914
598	"All Jerusalem carried away captive"; Nebuchadnezzar places Zedekiah on throne of Judah.	1923
687	Completing act of the subjugation ; Jerusalem taken, temple burned, Zedekiah carried to Babylon. The sentence is heard : "Take off the crown : this shall be no more the same : I will overturn, overturn, overturn it ; this also shall be no more, until He come whose right it is ; and I will give it Him." Ezek. xxi. 26, 27.	1933



CHRONOLOGY OF JEWISH EMANCIPATION—*Continued.*

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| A. D. |   |
| 1840  | Persecution of the Jews in Syria. Mission of the two Jews, Montefiore and Cremieux, obtains   |
| 1844  | A firman from the Sultan promising the Jews protection.   |
| 1847  | The Ghetto opened in Rome. King of Prussia declares the emancipation of the Jews "incompatible with the well-being of a Christian State."   |
| 1848  | Complete emancipation of the Jews in all Germany.   |
| 1867  | The Sultan issues a firman, permitting Jews to own land in Palestine without becoming Turkish subjects. The law limiting to 300 the number of Jews allowed to live in Jerusalem revoked in the same year. |
| 1874  | Jews made subject to conscription in Russia; consequent beginning of movement toward Palestine.   |
| 1878  | Congress of Berlin stipulates for emancipation of the Jews in Bulgaria and Roumania, in response to a Jewish deputation to the Congress.  |
| 1879  | Emancipation of the Jews decreed in Bulgaria and Roumania.  |
| 1880  | Decree in Italy for demolition of the Ghetto, in Rome; Palace of Justice to occupy the site.  |
| 1881  | Outbreak of persecutions of Jews in Russia; anti-Semitic demonstrations in Germany, Austria, and elsewhere.   |
| 1882  | Great Mansion House Meeting for aid of persecuted Jews. Formation in this and following years of numerous Palestine Colonization Societies in Russia, Roumania and elsewhere.                             |

It is of the utmost importance to insist here upon what has been too often forgotten, that *no one of these various terminal dates can be shown to mark the year of the second advent of our Lord*. While we are constrained to agree with those who understand our Lord and the prophets to place that glorious Appearing in close chronological connection with the cessation of Israel's tribulation,\* yet the Scriptures give us no certain intimation as to what precise point in Israel's gradual restoration marks, in the Divine mind, the end of the tribulation. All the facts but serve to emphasize the twofold assurance of our Lord, namely; that, on the one hand, when we see certain things coming to pass, we may "*know that He is nigh, even at the doors*"; and, on the other hand, that "*Of that day and hour knoweth no one, not even the angels in heaven.*"†

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NOTE XIV. Page 250.

OF JEWISH MOVEMENTS TOWARD CHRISTIANITY.

In connection with the argument of chap. iv., reference may be made to another class of phenomena among the Jewish nation. Although the Scriptures seem to intimate that against "the time of the end," a large part of the Jewish nation will have been restored to Palestine in unbelief,† there are

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\* See Mark xiii. 24, and parallels. † Mark xiii. 29, 32.

† Such, for instance, are Ezek. xxxvi. 24, 25, and xxxvii. 12, 13, where, apparently, the restoration of the national life and the re-establishment in the land is placed *before* the outpouring of the Spirit on the collective nation.

other passages which seem to hint that among a portion of the nation there will be a preparatory work of grace, which shall herald the great restoration, and be a pledge, when it occurs, of the larger blessing soon to follow. An example of this we have in Ezek. xxxvi. 37, where, after the great prophecy to "the mountains of Israel," we read, "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them."

So again, in the light of this and other Scriptures, many have believed that we have a hint of the same thing in what our Saviour in parable says concerning the budding of the fig-tree, as a sign of the near approach of His kingdom in the last days.\* One at least cannot but be reminded of that "parable in action," wrought by Him in the cursing of a fig-tree a few days before that Olivet discourse, wherein He symbolically set forth the doom of spiritual barrenness which should fall upon the Jews because of their rejection of Him,—a doom fulfilled in the sight of all the world for now more than eighteen centuries. If the many expositors who have thus interpreted the miracle and the parable of the fig-tree, as referring prophetically to the Jewish nation, have been in the right, then it is clear that the "budding" of the fig-tree would signify indications of returning spiritual life in the nation.

The question thus becomes of special interest in connection with the argument of chap. iv., whether as yet in connection with these abundant and increasing signs of reawakening national life in Israel, there may be discovered, notwithstanding their gen-

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\* Matt. xxiv. 32, and parallels.

eral hatred to the Gospel, any such special signs of a spiritual movement of the nation toward the Messiah. Not without significance in this connection, perhaps, is the work which is being done by various missionary societies among the Jews in different parts of the world. Although not great or imposing, measured by the number engaged in it, or the sums of money expended, yet this work, contrary to a common impression, has been very fruitful, in proportion to the means employed, in conversions of Jews to faith in Jesus as the Messiah. At a recent meeting in the interest of the British Society for the Propagation of the Gospel among the Jews, one of their missionaries stated, as the result of investigation of the facts, that while in all the world there were only 250 missionaries to the Jews, yet the number of Jewish converts to Christianity now numbered about 100,000. It should be noted, however, that the converts of these various missionary laborers, as a general thing, have become members of the various Christian denominations, and in becoming Christians, have broken the national connection, and so in that sense have ceased to be Jews. These conversions can hardly be said to have a national character and significance.

Of a very different character are certain other recent movements toward Jesus as Messiah, which are purely Jewish. Of these the most notable thus far is that which began some five years ago with the conversion of a Jewish lawyer, Joseph Rabinowitz, of Kischineff, Bessarabia, Russia. This man, who already among his people was held in reputation as a man of special intelligence and love for his nation, during the Russian persecutions was led to organize



a society for the promotion of agriculture among the Jews and the colonization of Palestine, as a means of escape from Russian tyranny. That he might see for himself the condition of the Holy Land, in 1882 he went to Palestine. Reaching Jerusalem, he was profoundly saddened by the spectacle of its desolation and subjection to the Gentile, and the abased condition of the Jewish inhabitants. There, on the site of the temple, stood a Mohammedan mosque. At the wailing-place before the wall, he saw his unhappy fellow-Jews driven about, the sport and jest of Arab girls, chased, as it were, by "the fallen leaf," a striking fulfilment of Lev. xxvi. 26! The words in 2 Chron. xxxvi. 14-16, came to his mind, especially these: "They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, *till there was NO REMEDY.*" And at last as he was walking one day on the Mount of Olives, mourning like Nehemiah over the desolations of Jerusalem, asking himself, Why was this wrath upon his people? it came into his mind that it must be that Jesus the Nazarene had been the messenger of God, because of whose rejection by Israel His wrath abode upon the nation. He returned to his lodging in the city, and the word was then brought to his mind from the New Testament, "Without me ye can do nothing." The light had come; from that time he saw and confessed that Jesus was of a truth the promised Messiah; that it was because of the Jews' rejection of Him that the wrath was against them; and that, by consequence, the way to deliverance from the curse upon the nation, was through their believing ac-

ceptance of Jesus as the promised Messiah and Redeemer of Israel. The restoration could only come through faith in Him. To use his words, "The key to the Holy Land is in the hands of our brother, JESUS!"

He returned home to study the New Testament. The Jews came to him in great numbers to hear the result of his visit to Jerusalem. To all that came he declared the truth which had been revealed to him. The word of Jesus came to him with power, and he gave it in turn to his enslaved and oppressed countrymen,—“If the Son shall make you free, ye shall be free indeed.”

They listened; some reviled, and said he had gone mad: others began to say, “He is right.” The number of those who believed with him increased, and is still increasing. They soon began to meet for worship in the name of Jesus, as Jews who had received Him as Messiah, and so the work has gone on to the present time. After some time, Rabinowitz went to Berlin, conferred there with Prof. Delitzsch, Mr. Wilkinson, and other friends of the Jews; and before returning to Kischineff, was baptized in Berlin, by the Rev. Prof. Mead, of the Andover Theological Seminary, Andover, Mass., then stopping in that city. It would appear that at first the faith of Rabinowitz apprehended but little of the truth; but he has steadily progressed in the knowledge of Christ, till now he has come to the full reception of all the truth concerning Jesus which is the common belief of the evangelical church. To use again his own words: “At first I revered Jesus as the Man with the compassionate heart; then, as the great Benefactor of Israel; but now as the Lamb of God

who died for my sins!" The latest intelligence that we have seen concerning the progress of this movement is contained in a letter from Rabinowitz to Rev. Dr. A. Saphir, London, dated April 19, 1887. In it he writes as follows:

"Since I returned home, multitudes upon multitudes come to me to find salvation. On Good Friday, on the following Saturday, and on Easter Sunday, we had services in our place of worship; each day I preached two hours long, concerning the sufferings of our Lord, and His resurrection. All the three days our place of worship was crowded with men, women, and children, who listened with open ears and with faces full of awe and earnestness. . . . Tell the brethren in London, Edinburgh, and Glasgow, that in the valley of Russia the dry bones of Israel are beginning to come together, bone to bone; and those who have eyes can also see sinews and flesh. But there is no spirit in them yet. Therefore pray to the Father that He would command the four winds to breathe upon these slain, that they may live! and that the whole world may know that Jehovah spoke and also performed."

As bearing on the future of the Jewish nation, the following points concerning this movement deserve to be emphasized. In the first place, the movement, in a peculiar sense, is not of man, but of the Holy Spirit. Neither in its first beginning in the heart of Rabinowitz, nor since his conversion, has it been in any degree the result of Christian labor for the Jews. Again, although Christian, it is none the less strictly Jewish. Neither Rabinowitz nor any of those, like Profs. Delitzsch, Strack, and other eminent Christians with whom he has latterly advised, have any thought of an amalgamation of these believing Jews with any of the churches or Christian communities of Christendom.\* It is in the strictest sense a

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\* Profs. Delitzsch, Strack, and others, at a Conference in



movement of *national* character. From the first, the faith of Rabinowitz and his followers has looked to Jesus the Messiah not only for personal, but for national redemption. In a letter of Oct., 1884, Rabinowitz expresses this in these touching words:

"Since my feet trod in the earthly Jerusalem with the view of finding a hiding-place for myself and my people against the hatred of the world, my eyes have been opened to see Him whom they pierced, and I began to lament over Him: 'Woe, my Brother, and woe, my Lord!' Since then, looking up to Him in faith, true hope sprang up within me, and by the grace of God which had been given to me . . . willingly and without the least reserve I gave up all to proclaim frankly and freely to my unbelieving and unhappy people that Jesus, who nearly 2,000 years ago was ignominiously put to death on the cross outside the gates of Jerusalem, was the promised Messiah and the Redeemer of Israel! . . . I proclaim to them on every occasion that if they return to God, and to David their King, *viz.*, Jesus of Nazareth, with all their hearts, confessing their guilt before Him . . . then they, as well as the whole creation, will be delivered from 'the bondage of corruption into the glorious liberty of the children of God.' " \*

The same special Jewish character appears in the Articles of Faith of these "Sons of the New Covenant," as they style themselves, the third of which reads as follows:

"According to the counsel and foreknowledge of God, our

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Berlin regarding the Rabinowitz movement, expressed themselves strongly to the contrary in the following thesis, which was formally adopted as an expression of their judgment: "As this movement *may develop into the promised restoration of Israel*, it is necessary that it remain independent, and be not absorbed into any of the existing sections of the Christian Church; and that none of these Churches should make their help conditional on the acceptance of their particular form (or doctrines)." — *The First Ripe Fig*, p. 15.

\* *The First Ripe Fig*, p. 36.



ancestors have been smitten with hardness of heart, to sin and rebel against the Messiah, the Lord Jesus, in order to provoke to jealousy the other nations of the earth, and to reconcile all the children of men through their faith in Christ . . . in order that the knowledge of God should cover the earth, and the Lord be King over the whole world." \*

Like many Jewish Christians of whom we read in the Acts of the Apostles, these modern Jewish believers observe still certain Jewish rites, such as circumcision, the passover, and the Sabbath of the seventh day. But they appear to stand on the principles of Acts xv., and are careful to affirm that they regard these observances as in nowise necessary to salvation.

And whether we agree with their judgment as to the expediency of this or not, we must admit that they but do for the sake of their nation as Paul did (Acts xxi. 20, 21), who said of himself that to the Jews he became "as a Jew," that he might "gain the Jews" (1 Cor. ix. 20).

This movement appears, to the present time, to be quietly gaining strength and extending in influence. The recent experiences of the suffering nation in Russia and elsewhere have apparently set many of the people to thinking over the painful mystery of their lot of sorrow, and are leading one and another here and there to fix the eye on that mysterious Son of David whose cross significantly stands at the beginning of their eighteen hundred years of suffering.

The Rev. Dr. Saphir, speaking of this fact, gives illustrative extracts from letters received by him from various Jews in Poland, such as the following.

One Jew writes:

"I have heard from a sensible and honest man that there

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\* *Ib.*, p. 24.

are sacred documents which date from the time of the Holy Redeemer, and which prove that God had sent Him for the good of the nation. Since I heard this, fear has taken hold of me, lest we should have committed a sin in rejecting Him, and lest our souls should have to suffer for it in the next world. I must search into this while I have life. I am a teacher of Jewish children, and my pupils will hereafter be thankful to me, if I kindle for them a new light. Can the whole world be mistaken about the Messiahship of Jesus?"

Another, a scholar learned in the Talmud, writes:

"As a spark among the ashes, the thought of Jesus lives in my heart. . . . God alone knows my heart, and will open the way for me out of my difficulties. At present I am only anxious to keep my heart loyal to the salvation-bringing Lover."\*

Into such prepared soil, silently moistened by the dew of the Holy Spirit, is falling the good seed. The sermons and addresses of Rabinowitz are published in Hebrew and in Russian, and are sent by post to all the towns in Russia where Jews reside; and he tells us, "thousands of our Jewish brethren are reading them attentively and rejoice in them as in great treasures, according to letters which I receive daily. There is scarcely a town in Russia where there are not some who belong to the 'Sons of the New Covenant.'" Another centre of this Judæo-Christian movement has appeared in Tapio-Szele, near Buda-Pesth in Hungary, where, in like manner to Rabinowitz, one Rabbi Lichtenstein, without the intervention of any man, by his searching of the Scriptures has come to the conviction that Jesus was the promised Messiah, and in the face of bitter persecution has confessed Him among his Jewish brethren.

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\* See *The Everlasting Nation*. By Adolph Saphir, D.D., London. John F. Shaw & Co. Pp. 27, 28.

He has issued two remarkable pamphlets affirming and arguing the Divinity and Messiahship of Jesus, in which he calls upon the Jews in all the world to believe in the Lord Jesus Christ as the Messiah of Israel and the Saviour of the world. The pamphlets have already had a large circulation all over the continent of Europe, and, according to *The Word and Work*, this movement "bids fair to equal, if it does not surpass, the Rabinowitz movement."

Meantime, Christian efforts for the salvation of the Jews continue to multiply, and find support in the highest quarters. The Mildmay Mission to the Jews has recently purchased, and is now actively distributing throughout Jewish Europe, an edition of 100,000 copies of the New Testament. We are told that while thirty years ago it was almost impossible to get a Jew to look at the New Testament, the book is now by multitudes eagerly sought for and read. Of special interest also are the *Instituta Judaica* of Germany, of which the leading spirit is the venerable Old Testament scholar and friend of Israel, Prof. Delitzsch, of Leipzig. These are founded for the purpose of Jewish evangelization, and exist already in nine of the German Universities. The Leipzig Institute now appeals for funds to establish a special school in that city for the purpose of training young men for the Jewish work. The course is to be arranged by Prof. Delitzsch, who will also take a prominent part in the instruction.

More might be added, but enough has been given to show how much reason there is for adding to the significant signs of the times regarding the Jewish nation, these national movements among them toward a confession of the Messiahship of Jesus. We



cannot venture on prediction; we may admit that through the eagerness of desire, it is possible that we may overrate the significance of these things. But certainly it was not without some reason that in the first Thesis adopted at the Berlin Conference touching the Rabinowitz movement, men like Profs. Strack and Delitzsch formally suggested to the Christian Church that this movement "may develop into the promised restoration of Israel."\* Very just and weighty are the following words from a recent appeal of the Mildmay Mission in behalf of the work of Rabinowitz:

"The importance of the movement in South Russia must be estimated, not by its numerical strength, but by its intrinsic character. It must be viewed in connection with the present condition of the Jewish nation, and in the light of the prophetic Word. A crisis is evidently approaching. Talmudism and the attempt to modernize Judaism, and to reduce it to rationalistic Deism, have both failed and proved themselves to be without vitality; and yet the national consciousness has been roused and strengthened by the recent experiences of the anti-Semitic movement. . . . It appears . . . as an indication—a foreshadowing of a national movement, when we hear of Jews (however few in number) who have come to the conclusion that their dispersion and condition during the last eighteen centuries is the consequence of their rejection of Jesus—that Jesus is the promised Messiah, Son of David, and King of Israel; that the writings of the Evangelists and Apostles are the continuation of the Divine Record intrusted to the fathers; that salvation is by grace and righteousness—not by the works of the law—but by faith in the crucified and risen Redeemer."

Truly one cannot but recall to mind the words of our Lord: "Now from the fig-tree learn her parable;

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\* *Vid. sup.*, p. 324, note.

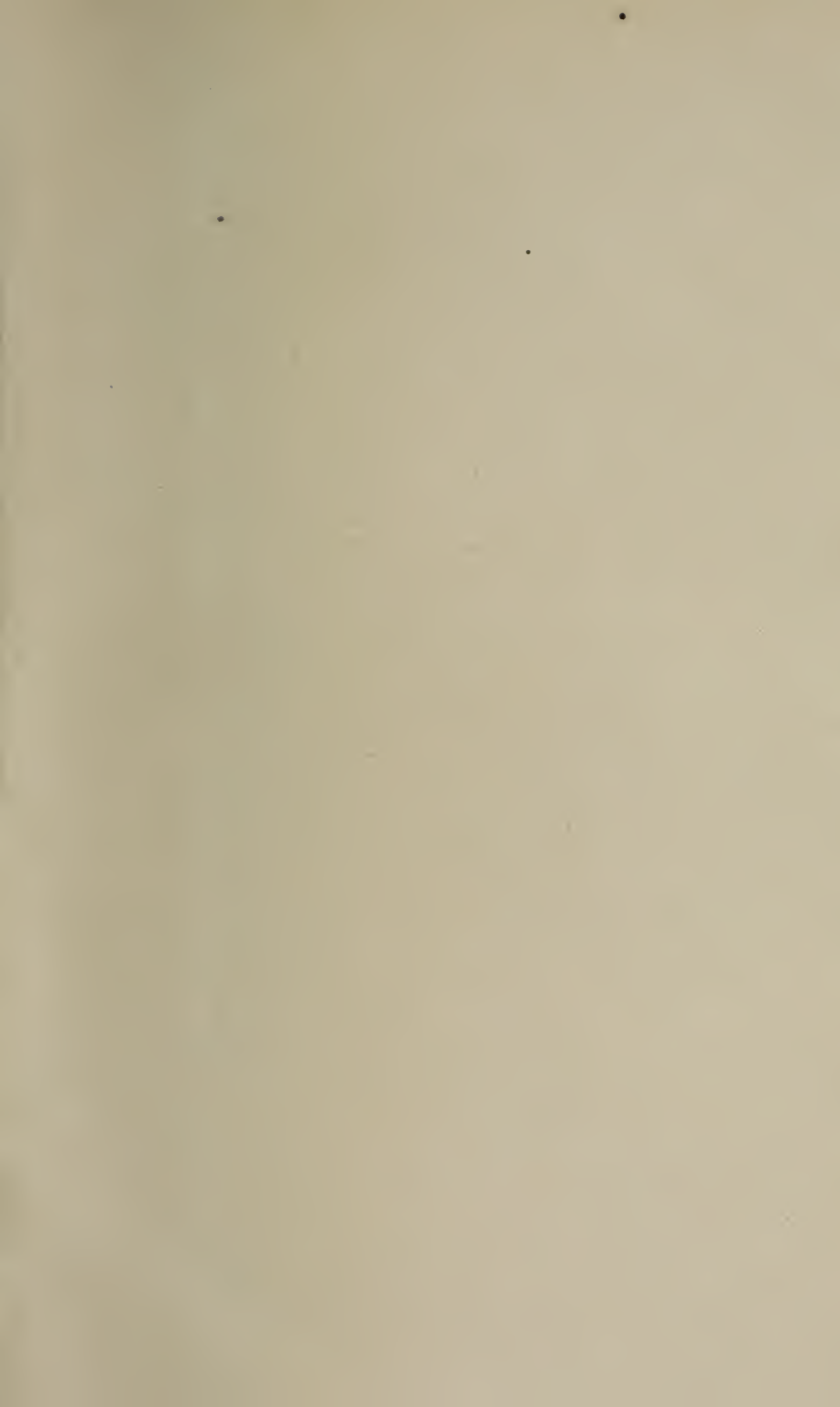


when her branch is now become tender, and putteth forth leaves, ye know that the summer is nigh; even so, ye also, when ye see all these things, know ye that He is nigh, even at the doors."\*

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\* Matt. xxiv. 32, 33, R. V.





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